The Christian Century

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Karl Barth and His Times
By W. S. Kilpatrick

Is It a Holy War?
A Letter by John C. Bennett
and
An Editorial

The Military Outlook
By Oswald Garrison Villard

Pressure on the Pope
By 'Romulus'

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In This Issue

W. S. KILPATRICK

is president of Cedarville College, Cedarville, Ohio, but his competence to write on the relation of Karl Barth to the present crisis grows out of the fact that he returned to this country with the outbreak of the war after spending the larger part of a year studying with Barth at Basel. Before that he studied under Dodd, Farmer, Raven, Elmslie, Flew and Whale at Cambridge. His treatment of Barth's position will be completed next week.

ROMULUS

has become familiar to readers of The Christian Century as the pen-name of an American journalist who for many years represented an American newspaper in Rome.

OSWALD GARRISON VILLARD

is a regular contributor to The Christian Century, and national chairman of the Keep America Out of War Committee.

PAUL E. JOHNSON

is professor of the history and philosophy of religion in the Boston University School of Theology.

Coming

ROMULUS, whose timely article on the diplomatic situation at the Vatican appears in this issue, is now putting the final touches on his series of articles on "The Church of Rome at Home." These articles will deal with the present status of the Inquisition, methods by which the Vatican is financed, the influence of the Jesuits in Rome, the work of the seminaries within Vatican City, the work of the papal department of state, the status of Protestants in Rome, etc.

The CHRISTIAN CENTURY

October 8, 1941

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Calendar of Coming Events

Oct. 6-8. Minnesota Northern Baptist Convention, Minneapolis.
Oct. 6-8. World Community Institute, San Bernardino, Cal.
Oct. 6-9. New York Universalist Convention, Little Falls.
Oct. 6-9. Pennsylvania United Brethren Conference, Hanover.
Oct. 7, 8. Monogahela Baptist Association, Flatwoods, Pa.
Oct. 7, 8. New Hampshire Northern Baptist Convention, Lebanon.
Oct. 7, 8. Ten Mile Baptist Association, North Ten Mile, Pa.
Oct. 7-9. Colorado Northern Baptist Convention, Greeley.
Oct. 7-9. West Virginia Disciples Convention, Wheeling.
Oct. 7-9. Louisiana Disciples Convention, Baton Rouge.
Oct. 7-9. Kentucky Disciples Convention, Henderson.
Oct. 7-10. Oklahoma Disciples Convention, Enid.
Oct. 7-10. Virginia Disciples Convention, Lynchburg.
Oct. 8-10. Alabama Disciples Convention, Pensacola, Fla.
Oct. 8-10. Pennsylvania State Sunday School Convention, Harrisburg.
Oct. 9. American Joint Executive Committee, World Council of Churches, New York.
Oct. 9, 10. Nevada Northern Baptist Convention, Reno.
Oct. 9-11. World Community Institute, Santa Barbara, Cal.
Oct. 9-12. Mississippi Disciples Convention, Armory.
Oct. 10-12. Alabama Universalist Convention, Camp Hill.
Oct. 10-12. Ohio Christian Youth Council Coaching Conference, Columbus.
Oct. 12. Chicago Sunday Evening Club; Robert E. Speer, speaker.
Oct. 12. Community Church of Boston; John Scott, speaker.
Oct. 12-15. Iowa Disciples Convention, Des Moines.
Oct. 13-15. Indiana Northern Baptist Convention, Peru.
Oct. 13-16. California Northern Baptist Convention, San Jose and Santa Barbara.
Oct. 14-16. Iowa Northern Baptist Convention, Waterloo.
Oct. 14-16. Kansas Northern Baptist Convention, Newton.
Oct. 14-16. Nebraska Northern Baptist Convention, North Platte.
Oct. 14-16. Pennsylvania Baptist Convention, West Philadelphia.
Oct. 14-16. West Virginia Northern Baptist Convention, Beckley.
Oct. 14-16. Ohio Northern Baptist Convention, Marietta.
Oct. 14-19. Pennsylvania Missionary Baptist Convention, Pittsburgh.
Oct. 15, 16. New York and Philadelphia Synod, Reformed Episcopal Church, Scranton, Pa.
Oct. 15, 16. Pennsylvania Northern Baptist Convention, Philadelphia.
Oct. 15-17. Connecticut Northern Baptist Convention, Bridgeport.
Oct. 17, 18. Annual State Sunday School Convention, Concord, N. H.
Oct. 18. Spiritual Defense Parade, Philadelphia.
Oct. 19. Chicago Sunday Evening Club; F. I. Isserman, speaker.
Oct. 19. Community Church of Boston; Reinhold Niebuhr, speaker.
Oct. 20-23. New York Northern Baptist Convention, Syracuse.
Oct. 20-23. Michigan Northern Baptist Convention, Grand Rapids.
Oct. 21-23. Illinois Northern Baptist Convention, Ottawa.
Oct. 24, 25. American Friends Service Committee, Evanston, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

RELATIONS between the administration and Congress appear to be taking a curious turn. The administration is in favor of continuing its cautious progress toward war, confining its moves to small and apparently innocuous steps, taken an inch at a time, which the public can be persuaded to approve because it does not perceive the ultimate goal toward which they are directed. But Congress has suddenly developed a distaste for all such deviousness and is showing a desire to deal with war issues frankly and without blinking all that is involved. This division between the two branches of the government came into the open with two developments which marked the close of last month. The first was Senator McKellar's act in introducing a resolution for the outright repeal of the neutrality law. Despite its assertions of the mischief which the law was causing, the administration preferred to ask for repeal of only certain portions—perhaps for no more than repeal of the prohibition against arming merchant ships. This it was felt could be pushed through Congress without serious opposition. Then when the law had been amended in one respect, it could be whittled away more easily by further successive steps until nothing remained of it. Senator McKellar's resolution represented an attempt to strip the issue of all pretense and meet it head-on. Likewise Congressman Fish tried his hand at cutting through the legislative smokescreen by announcing that he would introduce a resolution providing for an outright declaration of war. Administration forces may prevent both these resolutions from coming to a vote, but they reveal the growing impatience of Congress with pretense.

Will Washington Go Honest?

Ferment Below the Rio Grande

WHEN TWENTY officers of the aviation force of the Argentine army were arrested last week, labor papers in Buenos Aires charged that they were implicated in a pro-nazi plot against the security of the nation. To date the government itself has not indicated the grounds on which the men are held. In Chile further arrests of men accused of nazi connections are occurring, while Germany has arrested Chileans in Paris and Vienna, apparently to hold as hostages. Costa Rica has ousted German consuls. The most serious development of the week in Latin America was the killing of eight munitions workers who were part of a Mexico City crowd which was peacefully demonstrating for higher wages before the palace of President Avila Comancho. It is likely that the barrier raised between the government and the people by this order to troops to fire upon these laborers will prove a difficult hurdle for the Comancho regime. Further, it presages trouble for the United States, which is held secondarily responsible since Comancho has staked his political future on all-out collaboration with our policy. At any rate, it should be understood that an enormous amount of nonsense is being printed about the sudden growth of affection for this country and trust in its purposes among the Latin states. The truth is that the increasing evidence of readiness to collaborate with the United States rests on two factors, and almost no others. In the first place, the Latin nations know they have to do business with us for, as long as the war lasts, we are their only outlet for raw material exports and their only source of essential manufactured goods. And in the second place, the fact that Russia is now in the anti-German front puts a very different complexion on the situation for powerful radical groups below the Rio Grande.

Nazi-Occupied Lands Seethe with Revolt

SIX DISTRICTS of the protectorate of Bohemia-Moravia, including that of Prague, have been declared to be in a state of emergency. The premier, General Alois Elias, and Emil Hacha, the last president of Czechoslovakia before the nazi occupation, have been placed under arrest on the charge of "preparation to commit treason." General Heydrich, high officer of the Schutz Staffel, has taken over the administration. Twenty-four alleged leaders of an army revolt, including three generals, have been summarily shot. One may not know

what degree of truth there is in the report of an actual military conspiracy to restore the country's liberty, for the report comes from Berlin. But even if the charge of an overt conspiracy is only cover for a purge of disaffected elements, it is evidence of a deep and general unrest. Timed with the risings among Croatian and Slovene troops, and with multiplied incidents of sabotage in Norway and occupied France, it is all the more significant. The ruthlessness of German methods of occupation and the difficulty of staging an effective revolt without arms against a highly equipped occupying force forbid indulgence in a too vivid hope that the nazi regime in the conquered lands is about to be destroyed from within. One could wish that it might be so, and in the long run perhaps it will. But meanwhile the least it can mean is that Hitler now realizes that he must fight not only on two fronts but on three—the eastern front, the western front, and the internal front. The more desperate the conditions within the realm become for those who are under the iron heel, the more abundant will be enlistments in those suicide squads which are willing to accept the probability of failure and the certainty of death as the price of striking a blow that will at least draw a little blood from the oppressor. Ruling a continent in which that mood prevails is a precarious business. That is the condition which Hitler's program is rapidly cultivating behind the lines.

Europe's Starving People Need Food Now!

RECENTLY Mr. Churchill brought together the London representatives of the governments in exile. After endorsing the "Atlantic charter," the conference issued a statement promising to set up a great pool of food and other supplies for the rehabilitation of Europe at the end of the conflict. This attempt to make political capital out of Britain's control of seas across which food for western Europe must come is badly timed, to say the least. It comes when the American Congress is considering another vast appropriation of lease-lend funds, of which a billion dollars is ear-marked, "Food for Britain." It also comes at a time when starvation on a large scale is stalking across Belgium. Dr. E. J. Bigwood, technical adviser to the exiled Belgian government and professor in the faculty of medicine at the University of Brussels, recently made a detailed report on the situation in his country. It reveals a marked increase in infant mortality, a soaring death rate in the population generally, an increase in tuberculosis mortality and the appearance of new forms of that scourge. "All medical reports without exception describe the situation as a tragic one for adolescents. The absolute loss of body weight in four months' time may amount to 11 to 12 pounds, whereas under normal conditions there is an average increase of over 22 pounds from 14 to 16 years of age. . . . It seems inevitable that the health of several generations will be irremediably impaired if nothing is done to relieve the present situation." Former President Hoover's comment on this report is particularly timely in view of the London promise of future food as an answer to present starvation. "The cold facts of weakness, disease and death given in these medical terms cannot express the tragedy of a brave, liberty-loving nation whose appeals for help have yet had no answering voice in the councils of either totalitarianism or democracy," he said. "It is little comfort to them to receive promises by the democracies of food after the war is over when the hope of the race—the youth—will have already been stunted or dead."

Muriel Lester Will Return to England

SO MUCH INTEREST has been aroused by the case of Muriel Lester that we are happy to be able to report that she is to be permitted to return to England "on the earliest boat." As our readers know, Miss Lester, while on her way to fill speaking engagements in this country, was taken by British authorities off the American ship on which she was bound from South America and placed in a detention camp on the island of Trinidad in the British West Indies. It had previously been reported that the British government had refused to release her from that detention, but Dr. William Paton, London secretary of the World Council of Churches, has now cabled the Federal Council in this country that he has been given official assurances that she will be permitted to return to her home country at the first opportunity. Miss Lester herself states that she has been well treated while held in what she calls "the best detention camp in the world." Whether she will be given entire freedom when she reaches England is not yet known. No official statement has as yet been issued as to the charges lodged against her, but it is presumed that they have something to do with her pacifist views and opposition to American entrance into the war. We are struck, however, by one sentence in the report in which the Religious News Service tells of her coming release from Trinidad. It states, on the authority of Dr. John Nevin Sayre of the Fellowship of Reconciliation, that the British embassy at Washington "has orally noted that British policy forbids citizens to travel, except for purposes of furthering the empire's trade or defense." If that is indeed the British policy, what does it imply as to the real status of the many other English church leaders who are now embarking on extensive speaking tours in this country?

Pressure on the Vatican From Both Sides

NO FURTHER light has been shed on the substance of Myron C. Taylor's interchanges with the pope on behalf of the President. It is still officially denied that the pope said "no," and even that the President asked him to say "yes," in regard to declaring that the fight against Hitlerism is a just war. The American Catholic press, for the most part far from any disposition to deny that it is a just war, has contented itself with repeating the denial that the pope took a position on either side of that question. The British Catholic press—for example, the London *Catholic Herald*—points to the evidence of increasing Axis pressure on the Vatican. During the summer months

the Vatican radio has practically ceased to broadcast anything having a direct bearing on the international situation and has confined itself to devotional materials, sermons and reports of religious ceremonies. This studied avoidance of topics having political significance can be understood, the *Herald* thinks, only as "a change of policy dictated by pressure" and as related to "other evidence of increasing pressure by nazi Germany on defeated Italy." The pope himself, it adds, shows no disposition to yield to such pressure but continues "refusing at all times to say anything that could be construed as taking sides." But so long as he refuses to take sides he is, in effect, declining to declare this a just war. Whether or not the President explicitly asked him to, is not very important. "Romulus" (on page 1237 of this issue) discusses the pope's reasons for maintaining neutrality and the difficulty of doing so. Whatever it was that the pope did or did not tell Mr. Taylor he would or would not do, it is not without significance that Mr. Taylor flew from Rome to London, where various persons were summoned to confer with him, and the opinion will not down that the topic of discussion was ways and means of enlisting the Roman Catholic Church on the side of the Allies.

Lippmann Proposal Was Inspired

EXTENDED CONSIDERATION was given in these pages last week to the proposal put forward by Walter Lippmann for abandonment of the policy of building up a mass conscript army. The proposal seemed of great importance, as we then made clear, not only because of its intrinsic merits but even more because we suspected that Mr. Lippmann would hardly have given it currency in his widely syndicated newspaper column without encouragement from high quarters. Now the *United States News,* a Washington weekly with intimate knowledge of what is going on inside government circles, confirms our conjecture. It declares categorically that the proposal to cut down the size of the army is "a trial balloon sent up by the President to test public opinion." Mr. Lippmann sent this balloon aloft, the *United States News* states, because "a shift in major U. S. strategy is taking place at the White House." Indeed, this source of information goes even further than Mr. Lippmann, and says that the administration is questioning the wisdom of attempting to rush through construction of a two-ocean navy. But abandonment of the naval building program is to be postponed until after decision on restricting the size of the army has been reached. The pressure which is making the President consider such a radical change in the national defense policy, it is asserted, is coming from Great Britain. The British fear that American supplies for the Russians and themselves cannot be provided in time to be of much use against Hitler if any large portion of them is retained for equipping an American army or building a new American fleet. Possibly, also, this British pressure is being reinforced by the administration's knowledge of the draft's unpopularity in this country. Whatever the fate of this Roosevelt-Lippmann trial balloon, its ascension would seem to indicate two things: (1) that a decision in the war is expected fairly soon, before the United States can get into large scale action, and (2) that what has so far been the fundamental defense policy of the United States is now regarded with misgiving in the White House itself.

Should Pulpits Keep Silent on the War?

AS HE TOOK OVER the pulpit of the historic Plymouth Church of the Pilgrims in Brooklyn, Dr. L. Wendell Fifield announced that there would be no mention of the war or Adolf Hitler in his Sunday morning sermons. His promise was part of a "credo of public relations" issued by the new minister. The entire credo was of interest, but it was hardly surprising that the daily press gave most attention to the "no war sermons" pledge. It is not difficult to understand why Dr. Fifield has taken this position. It is quite true, as he asserts, that members of Christian congregations today want to hear something other than "a pious echo of the news and editorials in the newspapers, [or] a comment on current affairs bolstered up with a Bible text" from the pulpit. Moreover, Dr. Fifield made it clear that Plymouth Church—the church made famous by Henry Ward Beecher and Lyman Abbott—is not to be silent on current issues. These will be continually discussed in Sunday evening forums. Nevertheless, we wonder whether faithful Christian preaching can keep silent on the issues raised by the war. The answer would appear to depend on the preacher's own conception of God and of the relation which human sin bears to this tragedy which afflicts mankind. If the preacher is content to deal only with what is called personal sin—assuming for the moment that sin can be dealt with in merely personal terms—then his sermons may manage to eschew all reference to the war. But if the social implications of sin are once glimpsed, then such silence becomes impossible. The war is the most inescapable fact in the life of this generation. It is also the biggest challenge to the Christian gospel. To ignore it is to ignore the core of the human problem as contemporary man must face that problem.

'Defense' in Church Publicity

FIVE OR SIX weeks ago the *New Yorker,* that oasis of sanity in a mad world, published a cartoon which showed a critical moment in the life of an advertising agency. An artist had just placed before his client a sketch of a proposed advertisement for women's "Duo-lift foundations." It looked just like all the ads in all the women's magazines—the tall, willowy creature clad in . . er . . not much, and the slogan in bold-face type, "Reliable as it is lovely." But the client was not impressed. Turning on the artist in exasperation he was protesting, "You've got to strike a national-defense note in there somewhere, Hughes." We have thought of that cartoon a good many times lately when looking over current samples of church publicity. Evidently the editor of the *Witness,* Episcopal weekly, has also noticed the way in which

church publicists are doing their best to leap aboard the armament bandwagon. "War and national defense is played up in the publicity material issued this fall for the every member canvass, issued by the National Council," he writes. "With such slogans as 'Your church, arsenal of Christian democracy,' illustrated with bombers and flags, an effort is made to cash in on the war psychology now rampant throughout the country. . . . All of which may be effective publicity—it was prepared by experts and so should be. However there may be those who will say as they gaze at the pictures of bombers: 'If the situation is that bad we better put our money into armaments rather than supporting missionaries.' Also there are those—and I am one—who think that it is nice to have one spot in each community where a person can go without being compelled to look at pictures of bombers, defense loan posters and machine guns." One can almost hear the board secretary's admonishing voice: "You've got to strike a national-defense note in there somewhere, Hughes."

Is It a Holy War?

[See the communication by Professor John C. Bennett on page 1243.]

IN ITS ISSUE of September 17, The Christian Century referred briefly to the message which Professor Karl Barth recently addressed to British Christians under the title, *A Letter to Great Britain from Switzerland*. The distinguished theologian gently chides his British brethren for not boldly stating their justification of the war in terms of their obedience to the will of God. He calls upon them to fight Hitler "unequivocally in the name of Jesus Christ." The war, he says, is "a righteous war which God commands us to wage ardently." The British Christians to whom he addresses his *Letter* also believe that it is a righteous war but, remembering the wild talk in the churches of both Britain and Germany during the other world war, they have been extraordinarily reserved about identifying this war with the will of God. Instead, they have tended to regard it as "a necessary evil," a "nasty job" that has to be done and the less said about God's will the better.

In our comment we voted on Barth's side of the theological question, and expressed the hope that his statement would "help to clear the air of much of the theological dust with which certain interventionist theologians on our side of the water have tended to obfuscate the conscience of American Christians." The point at issue is a theological one, arising from the acceptance of the war as a righteous war. *If* the war is righteous, should it not be waged as an act of obedience to the will of God and therefore as a holy war? For the sake of getting into the theological argument, we accepted, as a hypothesis, the basic assumption of the militaristic theologians that the war is righteous. In what follows the reader will bear in mind this hypothetical nature of our starting point.

Among the replies elicited by our comment is one from Professor John C. Bennett, of the Pacific School of Religion, which appears on page 1243 of this issue. With respect to the major question, Dr. Bennett's communication dissociates him from the American school of thought to which we referred. He writes: "I have no hesitation in saying that it is God's will that we do all that we can to defeat the nazi power," by which he means obviously to include the waging of war. He therefore agrees with Barth as against those who refrain from identifying the war with the will of God, even though they are profoundly convinced that it is a righteous war.

Dr. Bennett would not, then, share in the furious criticism which certain militaristic American theologians wreak upon the pacifists in dubbing them "perfectionists" because, forsooth, they affirm that their decision *not* to participate in war is an act of obedience to the will of God. There is no *theological* difference between him and the pacifists. They agree as to the possibility of knowing the will of God and acting in obedience to it. Their difference lies in their understanding of what the will of God is. If Dr. Bennett is not a perfectionist (and he is not), neither are the pacifists perfectionists. He would therefore stand with The Christian Century against those theologians who deride the pacifists for imagining that they can know the will of God and obey it.

I

What is left for discussion between us is, then, Dr. Bennett's verbal distinction between a "righteous" (or "just") and a "holy" war. He declines to call the war holy. His reason is that so to characterize it leads those who wage it to "absolutize themselves or their action." This he rightly regards as evil, because war involves action amid the relativities of a situation which is mixed with both good and evil, is never actuated by unmixed motives and carries consequences which are evil as well as good. Dr. Bennett rightly describes the situation in which men fight a war as "a *tragically* mixed situation." He is willing to call this a righteous war, and to affirm that it should be waged in obedience to the will of God. But to call it a holy war results, he says, in blurring the fact that the men and nations who wage it "share in the common guilt for the policies which have brought this terrible situation to pass." Dr. Bennett hopes to avoid this self-righteousness, and the "frenzy" which goes with it, by refusing to call the war holy.

We are not impressed with this attempt to keep the war within the bounds of Christian piety by refusing to call it holy while affirming that it is undertaken in obedience to the will of God. It seems to us a verbal distinction where there is no difference. Dr. Bennett is conscious that the distinction is more or less arbitrary, for he says that it was "devised" by theologians. We believe that it is a poor "device," and that it tends to obfuscate the truth more than to clarify Christian action.

What is a holy war? It is a war which God wills! "Holy" is merely the adjective used to describe that which God commands or that which God blesses. To reject the adjective while clinging to the substantive seems to be purely arbitrary. The crusades were called holy wars, because it was believed that God willed them. *Deus vult* was the slogan in the spirit of which these wars were

undertaken. Every Moslem war is a holy war because it is undertaken and fought in obedience to the will of Allah. Lincoln found strength to fight the Civil War because he believed profoundly that the north was "on God's side," and that God was fighting with him. Any war of which it is claimed that it is willed of God is a holy war: that is what "holy" means.

There is, of course, a dictionary distinction between "righteous" and "holy." But such a distinction is absorbed and lost when the two words are carried up into the character of God. God's righteousness is his holiness, and his holiness is his righteousness. Similarly with respect to God's will. There can be no separation between the will of God as holy and the will of God as righteous. His will is unitary; it is both righteous and holy. We cannot say that any divine command is righteous but not holy: we cannot say that God's command to crush Germany is righteous, but not holy. When the holy God commands, it is man's holy duty to obey.

It is both confusing and incompatible with Christian faith to say, as Dr. Bennett seems to do, that the holy will of God is "beyond criticism" in any sense which leaves the righteous will of God under criticism. This implies that God has two wills, one holy, the other righteous. The holy will of God is conceived as absolute—beyond criticism; the righteous will of God is conceived as relative—subject to criticism under the absolute will of God. So to describe God's will places a contradiction in the very character of God. The holiness of God is indeed the "basis for the criticism of every human ideal and every human act"; so also and no less is God's righteousness such a basis of criticism. All God's commandments have to be obeyed amid the relativities of history. To separate the holiness of a divine commandment from its righteousness, and to project the divine holiness into the absolute while the divine righteousness remains in the relative, is to bring confusion into Christian understanding.

You cannot hope to prevent men from "absolutizing themselves or their action" by referring them to the absolute holiness of God while you allow them to believe that they are acting in obedience to the righteous will of God. The distinction between a righteous war and a holy war which the theologians have "devised" and which Dr. Bennett adopts, is thus an empty distinction. It is an instance of what we meant by theological "dust-throwing."

If any such device is allowable it would seem more effective to set up the absolute *righteousness* of God as the more relevant norm for inhibiting man's self-righteousness, that is, his tendency to absolutize himself and his action. But of course this would completely banish the righteous will of God from the relativities of history. The Christian could not then affirm that any "righteous" action was in obedience to the will of God, and Dr. Bennett could not then declare with Karl Barth that this war is to be waged by Christians because God commands it.

But this banishing of the will of God from the relativities of history is precisely the end toward which the American theological apologetic for war is leading. In its concern to guard against the self-righteousness of man, it denies, in effect, the righteousness of God. We believe that the dominant emphasis in this theology is an unconscious rationalization, a "device"—to use Dr. Bennett's neat word—which has been seized upon as a means of adjusting Christian faith to a temporary war situation. That it will be repented of and discarded in a time when quieter and deeper reflection is possible, we cannot doubt.

II

Dr. Bennett's reference to the "admirable restraint" of British Christians as "traceable to the mental outlook which made this distinction [between a "righteous" and a "holy" war] necessary," does not support his case for the verbal distinction but, on the contrary, reveals its emptiness. It is indeed their mental outlook, not any meticulous use of words, which accounts for the theological restraint of British Christians during this war. The extraordinary thing about their mental outlook is that in general they have given no place, or so inconspicuous a place, for the idea that the war is *the will of God*. Hence their refusal to call it a holy war.

Probably no Christian—or, for that matter, no religious—community in history ever denied itself the inspiration and consolation of its God in an hour of national peril or tragedy in a degree comparable to the spiritual self-denial of British Christians in waging the present war. While enduring the profoundest and most terrible tragedy of their entire national experience they have refrained in an unparalleled manner from drawing upon the full resources of their Christian faith. This does not mean that they have left God entirely out of account —far from it. Their leaders have interpreted the war as a divine judgment, to be accepted with humility and in penitence for Britain's own acknowledged share in the general guilt which brought it on. And they have looked to the future in the faith that divine providence would overrule the evil of war for some good end. But they have been unable to affirm with ardor and conviction that their waging of the war is an act of obedience to the will of God.

If such restraint is admirable, it is also profoundly sad. To have a God under whose holy banner British Christians cannot fight their war "ardently"—to use Barth's glowing word—is the deepest paradox and tragedy which the war presents. We are left, thus, with this question: Does this inhibition which rests upon the conscience of British Christians reflect an inarticulate judgment upon the nature of war, or does it reflect only a defective and timid theology?

Karl Barth says it reflects a defective and timid theology. It was precisely the "admirable restraint" of British Christians which moved him to write his *Letter* to Great Britain. To his mind, this restraint was, from the Christian standpoint, something less than admirable. He could not endure to see his fellow Christians grimly and stoically confronting their historical crisis merely as " a necessary evil." He mildly impeaches the secular ideology in which they state their reasons for waging war—" 'Western civilization,' 'the liberty of the individual,' 'freedom of knowledge,' 'the infinite value of the human personality,' 'the brotherhood of man,' 'social justice,' etc."—and declares that though these terms have a positive meaning for him also, they do not provide an adequate motivation

for Christian participation. Over the heads of his British brethren he would unfurl the banner of Christ: "Our resistance to Hitler will be built upon a really sure foundation only when we resist him . . . unequivocally in the name of Jesus Christ."

We believe this is sound theology. And we pit it against every attempt of those theologians who, in supporting the war as righteous, try to evade the Christian necessity of calling it holy. To refuse to call God's commandment holy because, forsooth, the situation in which God's will must be done is mixed with evil and good, and because those who are the obedient instruments of God's will are themselves guilty and stand in peril of "absolutizing themselves or their action," is a theological impiety which Christian faith cannot tolerate. In effect it is a way of telling God that his will must be qualified and discounted by considerations which the Deity may have overlooked when he commanded and blessed the waging of war.

III

Is man, then, beset by no peril of self-righteousness? Is he in no danger of "absolutizing himself and his action" in the very act of obedience to God? Are the hands clean which take up the sword in obedience to the will of God? Is it possible to obey God in wielding the sword without doing evil to the innocent and destroying much that is good along with the evil? To all these questions there can be but one answer—a terrifying answer. Dr. Bennett asks us to suggest a "form of words" by which to warn man of the truth about himself and the perilous situation in which he stands even when he is doing the will of God.

We have no special form of words to offer. But we insist that some other way of wording man's peril must be found than by adopting an arbitrary verbal device which not only fails to qualify man's righteousness but qualifies and discounts the righteousness of God. Theology must not shove God around in order to make room for its warning against this universal human peril. Despite this peril, God's will carries with it all the inevitable consequences of evil and peril involved in man's obedience, for there is no sphere in which man can obey God's will other than this earthly scene so mixed with good and evil.

Dr. Bennett comes near giving us a satisfying "form of words" in his final paragraph. Indeed, he lacks only one word of doing so. In summing up his position he makes two affirmations: (1) "that it is the will of God that we do all we can [including war] to defeat the nazi power"; (2) that it is also God's will "that the nazi power be defeated by men who are not so sure that they are doing God's will that they tend to make themselves, their causes, their institutions and their interests holy."

The second affirmation comes so near being the expression of a profound and illuminating insight that it is a pity to find it vitiated in its very last word. Does Dr. Bennett wish us to believe that the institutions and causes in defense of which he would wage war are not *holy?* Are not our homes holy? The lives of others, if not our own lives—are they not holy? The God-given liberties which are menaced by an enemy—are they not holy? The cultural heritage of faith and knowledge—is it not holy? These guilty nations of ours—are they not also holy? The very land itself, its rocks and rills, its woods and templed hills—is it not holy? Surely Dr. Bennett does not wish men to believe that it is the will of God that men who fight Germany in obedience to his will shall steel their hearts against cherishing these treasures as holy. God has already made them holy! They are his gifts to man; and because they are holy, men count their lives as nothing worth in comparison.

We would believe that Dr. Bennett's pen slipped, or that his attention was diverted as he closed his sentence, but for the fact that he was making a verbal case which required just such a statement. Let us correct it for him! Delete "holy" and insert "absolute." Or let "holy" stand and, before it, insert "absolutely." Then we shall have an affirmation so finely phrased and so apposite to the issue we are discussing that it will deserve to be quoted as a classic dictum wherever Christian truth is cherished.

We close this writing, as we began, by reminding the reader that the discussion moves entirely within the framework of a theology which regards the war as a righteous war. On this hypothesis, we have defended Karl Barth's thesis that to wage this war is an act of obedience to the will of God. We believe the theology of the argument is sound—if the hypothesis goes unchallenged. But we may be allowed to propose a question arising out of Dr. Bennett's second affirmation: Will Christian men "who are *not so sure* that they are doing God's will" be *sure enough* to inspire them to go forth and slay their brothers and be slain in obedience to the will of God?

The Chaplain's Parish

NO GREATER RESPONSIBILITY confronts the American churches today than is presented by the army. No Christian minister in this nation has a task more urgent, or one which offers greater rewards, than that which challenges the army chaplain. More than a million and a half young Americans are now in army camps and in the training centers of the navy and the air force. If the conscription system is retained this number may be doubled within the next two years. Army reports state that there are 1,580 chaplains serving in these camps. This means that every chaplain, on the average, is responsible for the spiritual welfare of a thousand men. But the weight of this responsibility, as well as the extent of the opportunity which goes with it, tends to be obscured by our habitual use of that term, "men." Are they "men"? They like to think so; but they are boys—the great majority of them lonely, puzzled, sometimes even resentful boys, far from home and desperately in need of friendly understanding and tactful guidance. As such they constitute the greatest Christian parish in the nation today.

The churches might well say of the opportunity for ministry to the men in the armed forces what the apostle Paul said of the prospect at Ephesus—that "a great door and effectual is opened" unto them. They might go even farther and add, as he did, "and there are many adversaries." We are directing attention at the moment less to the adversaries than to the door. There is important

service to be rendered to the personnel of the armed forces, service which cannot be performed so well, if at all, by any others than the appointed representatives of the churches. This means the chaplains. We believe that neither the churches nor the clergy in general have yet awakened to the importance which the chaplaincy has suddenly assumed or the tremendous opportunities which it offers Christian ministers who possess the rare talents which this exacting form of ministry requires.

The Christian Century does not like the present chaplaincy setup, and has repeatedly said so. It involves, in our judgment, a wholly indefensible and unnecessary confusion between two things that ought to be kept clearly distinct—namely, the hierarchy of military authority and the Christian church and ministry. Why it should be considered essential, in a nation which prides itself upon the separation of church and state, to give military "rank, pay and allowances" to those ministers who carry religion into the army camps and to incorporate them in the military structure as officers, has never been satisfactorily explained, and cannot be. That the churches have never accepted their obvious responsibility for devising and supporting a different system is the reason why it is so, but no reason why it should be so.

But the fact remains that the present military chaplaincy is the kind we have and the only kind we are going to have within the predictable future. The immediate duty, therefore, is to make the best possible use of it. It is far more important to select the right kind of men for the chaplaincy and to encourage and assist them to render the maximum and optimum service to the men within reach of their influence than to say how much better all this could be done under a different system that everybody knows cannot be established within a period of years.

The basic fact about the chaplain's work is that he is a minister of religion with a large constituency of young men. That these young men are soldiers is less important as determining the nature of his work with them and the character of his message to them, than that they are away from home, that they represent practically all varieties of interests, culture and religious attitude, and that they are dependent upon him alone for whatever services are to be rendered to them by a minister. This situation implies both special responsibilities and special opportunities. The chaplain is not asked to compromise his own convictions, but if he is to be an acceptable spokesman for religion to the men of many faiths and of no faith who constitute his parish he must lay aside his denominational preoccupations and get down to essentials. This is so obvious in principle and so general in practice that it scarcely requires mentioning. He must deal tactfully with his men, remembering that many of them know nothing about religion, have no interest in it, and have never before been as near to a preacher as they are to him. American youth cannot be "piped to prayers," in the army or out of it. But it can be approached by anyone who has something of importance to say about religion and knows how to say it, and who exhibits the Christian virtues and graces in action.

This is not telling the chaplains anything. They understand these matters. They are carefully selected and well trained men. It is rather the country and the churches that need to be assured that there is a real function for the chaplains, and that it can be effectively performed and, in general, is being effectively performed even under a system of organization which, in the minds of many, leaves much to be desired.

The war department's bureau of public relations describes the functions of chaplains as falling into four main groups: "religious, military, pastoral and community relations." The further analysis of these divisions reveals that most of the duties listed in all of them might be called "religious" without seriously straining that elastic term. Pastoral and community activities are clearly part of any minister's work. The "military" category arouses some suspicion. But the military functions of the chaplain turn out to be nothing beyond cooperating with officers to maintain the morale of the command, giving advice to recruits on sex morality, participating in public patriotic celebrations, and rendering special service about pensions and papers to men receiving a medical discharge for a cause incurred in line of duty. This last duty, while it may seem to be one not logically devolving upon a chaplain, illustrates the way in which the chaplain is regarded as the soldier's most trusted adviser and most disinterested friend among those who hold rank as officers.

The relation of Christianity to war must always be a problem for the chaplain. If he is such a thoroughgoing pacifist that he views any participation in war as a sin, his position will be much the same as that of an honest preacher who might find himself established as chaplain of a band of robbers, having a recognized status in the organization and deriving his income from its common fund. The chaplain of bandits would not remain chaplain long if he remained honest; and while he remained he would have little to say except to exhort his hearers to quit the business. But few, if any, chaplains are pacifists in that sense.

But it would be a cruel and tragic mistake to suppose that actual ministry to the men who are in the military and naval service had to be suspended until all the hard questions about the ethics of war can be answered. Chaplains know, and others should know, that soldiers are "single men in barracks, most remarkable like you." They were civilians a little while ago. They will soon be civilians again. Meanwhile their needs and hungers, their perplexities and confusions, impulses and emotions are not radically unlike those of civilians, though modified in some ways by their new environment. The important thing about them is not that they are soldiers, or sailors, but that they are young men away from home. Time hangs heavy on their hands; the military system of which they are a part seems terribly cold and impersonal; if ever there comes a time "when a fellow needs a friend," it is after he has been inducted into a training camp.

The chaplains should, and generally do, realize the value of the service they can render to these men in the name of religion. The churches should give all possible support by encouragement of the chaplains and by cooperation with them wherever this is possible. Parents of boys in the service are entitled to feel assured that the

churches are not unmindful of the interests of their sons in the army and navy, and that they have in the chaplains a first line of defense against whatever harmful influences need to be opposed. There are things that military and naval discipline can do with and for the men who constitute the armed forces, and there are things that these men need just as much which cannot be done that way. That is where the chaplains come in. They should have the loyal cooperation of the church and be frequently mentioned in its prayers.

Popular Songs

EDITOR THE CHRISTIAN CENTURY:

SIR: Whatever else you have forgotten, I am certain you have not forgotten the comic songs of your boyhood and youth. If they are recalled on the radio for the surprise and amusement of contemporary youth, a look of recognition comes into your eyes. You keep time with your feet. If there are with you friends of your own era (or epoch), you may even burst into song. I could myself pass a stiff examination in the street songs of my youth. I have watched even divines taking up the burden of some ditty which they knew at college.

Robert Browning remembered such a song, though I think it did not belong to his youth. He was a good hand at rhymes, but he must have been hard-put-to to discover a rhyme to "ranunculus." He found it triumphantly in the exhortation, "Don't-tommy-make-room-for-your-uncle-us," referring to a once popular song. Like many such songs it probably was meant to be a veiled satire on parental methods of dealing with children with a reference to the practice of keeping in with uncles from whom there are "expectations." Tommy, as far as I remember, was offered a bun if he should play his part well. What a method of training youth! "O tempora!" and, as the popular writer is said to have remarked, "and again, O mores!"

What light is cast upon a generation which could sing,

> If you want to know the time
> Ask a policeman?

Or the glory of the man "who broke the bank at Monte Carlo"? Some date themselves. Others of the themes indeed cannot be dated. They were probably sung in Babylon.

In Paris at one time a popular song might seriously affect the fortunes of a statesman, or even the policy of the nation. But in most Western nations the theme is more commonly not political but social. The comic song is a mild form of satire, though as a rule it lacks the fierceness of great satire. The standpoint is not usually severely puritanical. In such songs it is assumed that the way of the world is to be laughed at, but not condemned. It is rather social affectations which are held up to scorn. Did you ever hear (or sing) a song about the man who rose in fortune and instead of being a friendly sort of fellow on the market, now "he dunno where he are," or in other words, suffers from an acute tension between one social environment (or milieu) and another?

I liked very much another song. A friend with whom I lodged in youth used to sing it in his bath. It was his signature-tune; it may be still. The point was that the singer, though living in a poor quarter, had a house with splendid distant views "if it wasn't for the houses in between." A song, as you will observe, which casts a light upon optimism, the industrial revolution and the uses of the imagination.

But just as I should not like to judge the ethical standards of the Restoration period by its comedies, so I should not think of estimating our attitude to family life or to social customs by the comic songs of a period. Often blameless singers chant to audiences most of whose members are sober and eminently respectable persons ditties which would imply that both singer and hearers are shockingly bohemian. Many are probably "secret teetotalers."

Why is it? Why is there an appeal in such artificial comedy? Psychiatrists, forward! Let them tell us.

Ever yours recalling the past,

QUINTUS QUIZ.

VERSE

These Yellow Acres

HERE emerald billows lift, curl under,
And break, with the faint noise of thunder,
On slanting beaches. O miracle
Of loveliness made lyrical!

Dreaming, as day is almost done,
I watch sands through my fingers run
Like some old cataract that spills
Beauty from the eternal hills.

I murmur: "Fleet and mutable
Like love, and just as beautiful,
This symbol of the sifted sand:
Life flowing from God's lifted hand!"

JOHN RICHARD MORELAND.

To a Son, Grown Up

ALL through the years I've known
Some future drawbridge will be lowered
For him to cross alone;
That he must find life's whole, complete;
Must find more answers than a mother knows
Or has the time to think;
That from each well where he might sip
To him must come the answer then
To drink
Or not to drink.

And I am sure he'll find the freshest pools
That ever lips have touched,
And when he drinks he will remember
A toast to memories
And taste one moment's silent sup
To one who holds an empty cup.

ETHEL GREEN RUSSELL.

Karl Barth and His Times

I. The Prophet Analyzes Politics

By W. S. Kilpatrick

LIKE HISTORY, the theology of any given day can be written largely in terms of reference to its outstanding leaders. From the standpoint of expediency, the historian today need only recount the plans and the purposes of Herr Hitler and a few others; the student of science can read nearly everything into or out of a handful of Einsteins. By the same token, for much of the theological world—for most of it outside of the United States—the *second* question to be asked, after its first and scriptural original has been faced, is the paraphrase, "What think ye of Barth?"

Not that Karl Barth alone is making contributions to the study and appreciation of the Christian message from the standpoint of theological scholarship. In recent circles the names of Dr. C. H. Dodd of Cambridge, England, and Dr. Reinhold Niebuhr of Union appear so frequently that two years ago Professor H. H. Farmer returned from a conference to his classroom at Cambridge and announced a revision of the "summary of the law." He said in his slow meticulous drawl that the theologian's law could be rewritten to read: "Thou shalt love the Lord thy Dodd, and thy Niebuhr as thyself." But this is at least an oversimplification. Although Professor Farmer confesses—perhaps too willingly—that he cannot understand Barth, he would surely voice his respects to Barth as a John the Baptist of twentieth century theology, even if not as its new lawmaker.

A Theology of Correction

And that is perhaps the reincarnation which Professor Barth would most readily accept, had he a desire for any distinction other than a humble student of God's Word. Often has he taken opportunity to deny that he is the founder of a theology. "I would not wish to place along with the great and ancient creators of theological systems anything equal or comparable," he wrote, years ago. His is a "theology of correction," he said nearly two decades ago; and although by now he has deemed it necessary to correct almost every past and present theological writer on one point or another—and most often on his very basic presuppositions!—still it is the "Prolegomena" which even to the present has demanded all his time and thought. His *Kirchliche Dogmatik* is still in the middle of the second of its five parts because its part one, with two volumes and 1,500 pages, required such thorough revision after its first publication ten or twelve years ago. And that first part is entitled "The Doctrine of the Word of God," and parenthetically subtitled, "Prolegomena —Fundamental Presuppositions." That subtitle will no doubt be omitted from the other four parts, but it is an open question whether it *should* be!

But the writer does not pretend to be a capable theologian, and is not particularly concerned with "Barthianism"—a term Barth detests, fears and repudiates. Our concern today is not Barthianism, but Barth; and our problem not his position in detail, but his relation to these strange times in which we live.

Barth's Career

His life can be briefly recounted. Born in Basel in 1886, the son of a Reformed Church professor, he received his early training in the democratic, progressive schools of German Switzerland. Thence to the University of Berne, and on in the central European custom to Berlin, Tübingen and Marburg. A host of great teachers left their imprint upon him. Important among these were Ragaz of Zurich and the Blumhardts of Basel, all three Christian Socialists. Ragaz has continued to be a fearless and undaunted, though disappointed, leader of socialist thought in Europe. Barth is politically a socialist today, although fearing its potential materialism and distrusting its optimistic view of man.

Another great teacher was Wilhelm Herrmann of Marburg. Herrmann's distrust of metaphysics and of pietism, his dissatisfaction with Schleiermacher and the "psychology of religious experience," his distrust of mysticism—these strains are seen by Barth as inevitable corollaries of a dialectic position in which man comes face to face with his Creator God, not as a seeker of truth through subjective experience but as a recipient of truth through free and gracious revelation.

A much quoted passage from an early work, *Das Wort Gottes und Die Theologie,* finds Barth saying his "ancestral line runs back through Kierkegaard to Luther and Calvin, and so to Paul and Jeremiah. . . . [It] does *not* run back to . . . Erasmus . . . It does not include Schleiermacher. . . . The very names Kierkegaard, Luther, Calvin, Paul and Jeremiah suggest what Schleiermacher never possessed, a clear and direct apprehension of the truth that man is made to serve God, and not God to serve man. The negation and loneliness of Jeremiah's life in opposition to that of the kings, princes, people, priests and prophets of Judah, the keen and unremitting opposition of Paul to *religion* as exemplified in Judaism, Luther's break, not with the impiety, but with the *piety* of the Middle Ages, Kierkegaard's attack on *Christianity*—all are characteristic of a certain way of speaking of God which Schleiermacher never arrived at."

Theological Professor

Five minutes before his ordination, he received a copy of Herrmann's *Ethics* as a gift from his professor. How far their ways were to separate is indicated in the inscription of another presentation copy received by Barth in 1918, eleven years later, *"Nevertheless,* with best greetings from W. Herrmann."

After a brief but valuable period of religious journalism with Martin Rade on the liberal *Christliche Welt,* Barth

became pastor of the Reformed congregation in Geneva. From 1911 to 1921 in the village of Safenwil he gained wide notice as a preacher and writer. Germany sought his services in 1921, and he became professor of Reformed theology at Göttingen, a chair maintained by gifts from the *American* Reformed Church. In 1925 he assumed the state professorship of theology at Münster, and four years later moved to Bonn as Germany's most noted and popular theological professor.

His next move brings us immediately to the heart of the most critical and disturbing conflict Christendom has faced in many years. It is a conflict which may well join a handful of other events—the Reformation, the crowning of Charlemagne, the secularization of Christendom under Constantine—as one of the heart-searching fulcrum points of Christian history. Herr Hitler became chancellor of Germany, on a platform of extreme nationalism, built in turn upon a complex of racial superiority theories. And one of the very earliest victims—rather, perhaps, heroes—in the conflict was the militant, revolutionary, orthodox socialist and pacifist of World War days, Barth in his lecture hall at Bonn.

Since then the roll has been joined by countless thousands of others, on religious, political, racial, philosophical and ideological grounds. But among the heroes of a dozen kinds of true liberalism,* in no one is the conflict brought into a sharper focus than in Karl Barth. In his analysis we see sharply contrasted the totalitarian state against the democratic respect for human beings in their own right; the dead-leveling process of the deification of a nation against the status of persons as creatures of God.

Driven Out of Germany

His personal treatment was not harsh. He was Swiss, and it was early in the days of the nazi revolution. So he was simply requested to absent himself, and even given several months' pay in advance. His chair was filled by another, his writings were burned and their future publication or circulation in Germany forbidden; and so far as Mr. Hitler's government was concerned he dropped quietly out of the picture.

But Barth is not given to dropping quietly out of a picture where he feels loyalty to the Word of God is at stake. And for eight years, as professor of systematic theology at the cosmopolitan University of Basel, his has been the thundering voice of the prophet calling his people —Christian people everywhere—to an understanding of what the conflict between God and Mammon is. In the Reformation center made famous by Oecolampadius and Erasmus and many other champions of the Christian faith, he would rouse Christendom to the issue before it is too late. In the words of his latest pamphlet, *A Letter to Great Britain from Switzerland,* so widely publicized in the American press, that issue is this: "The ultimate reason . . . for the necessity of resisting Hitler [is] simply the resurrection of Jesus Christ. . . . Ought not our opposition to him be genuinely Christian? Our resistance to Hitler will be built on a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth."

The Voice from Basel

Geography and traits of personality combine in a rare way to give Barth in his Basel lecture room a unique preeminence in the present-day theological scene. The town is situated at the crossroads of Europe. Its university has a reputation extending over four centuries. With a great faculty, Basel was one of the most important university centers in Europe at the outbreak of the Second World War. Barth's students included the pick of scholarship divinity students from every country in Europe and the rest of the world. A word spoken there was echoed throughout the continent, cited in a hundred church papers, quoted in a thousand pupits, discussed in classrooms everywhere.

And be it remembered that Karl Barth is such a teacher as only occasionally appears. Brilliant, discerning, armed with doctor's degrees in the fields of law and theology, he is quite capable of holding his own in discussion or in controversy with any master of the church. Simple and straightforward in his own Christian living, "looking," as Horton suggests, "more like a bolshevik than an ecclesiastic," devastating in his analyses of opponents' positions, warm in his friendships, generous in his attention to his students, he pours out his entire being into every statement. There is no one whose lectures the writer would rather attend or whose home he would rather visit than Karl Barth's—even though at the time Dr. Barth may be making statements or defending positions this student can neither accept nor understand!

Barth's closest associates are men in many ways similar to himself—great teachers, all; simple, transparent Christians; brilliant, broad, socially awake men.

Two of these might be mentioned, because in their specialties they have perhaps filled in some of the lacunae of Barth's own position. Edouard Thurneysen, one of the great pulpiteers of the German-speaking world today, is a master theologian who is at the same time a kindly, sympathetic pastor. He occupies the pulpit made famous by Oecolampadius, Capito and Grynaeus, the Münster of Basel. There he puts the uncompromising realism of Barth into the simple, matter-of-fact terminology of the man-in-the-street. Karl Ludwig Schmidt might be called Barthianism's New Testament specialist. Deprived of his German citizenship two years ago, he teaches in Basel as a man without a country. His article on the church in Kittel's *Wörterbuch* is already a classic, and was basic to the discussions of the Madras Conference.

Beyond Liberalism

These men and others of the "school" have experienced some of the world's tragedies and have resolved these experiences into Life's Tragedy: the futile, subjective attempts of man to construct out of psychology or science or history *alone* a God whom he can worship. Convinced that all such efforts have failed and must fail, Barth and his co-workers have (again quoting Horton) "pushed

*In *The Church and the Political Problem of Our Day,* Barth says of the word "liberal"—"How fair a word outside theology!" This is an interesting statement that bears pondering, for it suggests the frame of mind that can combine political socialism with a religion of absolute dependance upon a sovereign God.

beyond liberalism, through radical skepticism, to a militant, revolutionary orthodoxy reminiscent of Luther and Calvin."

Here appears the real relationship between Karl Barth and his times! We stand today at a crisis, a world crisis. We recognize it as a political crisis—führer-prinzip vs. the Declaration of Independence; totalitarianism vs. personal responsibility. We grasp some of its economic roots: technology, and a retarded and unsocial industrialism which has bred unemployment, maldistribution of income, and unhealthy conditions in international trading. We note its philosophical implications, so well summed up in the newly popularized word "defeatism": a sense of futility, of being adrift, unanchored.

At a Crisis

We stand at a crisis. That crisis first came to its full sharp focus in the Germany of 1933 and following. Among those who were its victims and opponents were great souls in every area of life. Statesmen decried the narrow nationalism—what Raushning has called "the revolution of nihilism." Einstein, Mann, a thousand noted names have fought it on the battlegrounds of science and culture. They have fought bravely and well—some to the death, many to exile or the prison camp.

But it was the voice of a Christian prophet, an echo from the spiritual Alps of the Swiss Reformation, the classroom polemics of a cloistered professor that immediately assumed the role of chief challenger. Barth, the super-Calvinist, the enemy of philosophy, the scoffer at scientific materialism—Barth from the first and with increasing force has pointed out to us that this is in fact no political crisis, no economic crisis, no social disaster, no cultural revolution: it is a religious crisis. This is man deifying himself. This is man establishing the *God*-state.

At the hour when all Europe, perhaps the whole Western world, was in danger of committing suicide with this supreme apostacy on its lips, Barth the prophet came into his own.

His message was not a call to "moral rearmament" but to spiritual discernment. He would restore the Christian conscience to activity in the arenas of state and international relations. He would awaken our generation to the living God's Word for *today*. With the insight of a Jeremiah, a Calvin, a Kierkegaard, Switzerland's new prophet had escaped from the potential vacuum of the classroom to an analysis of present-day political life vital to the church and to all mankind.

This is the first of two articles on Karl Barth. The second, "Politics Condition the Prophet," will appear next week.

Pressure on the Pope

By Romulus

MYRON C. TAYLOR is returning to this country after as disappointing a mission as has lately fallen to the lot of an American diplomat. Although the recent exchanges between Pius XII and Mr. Roosevelt's "personal representative with the rank of ambassador" are still shadowed in official reticence, enough has been allowed discreetly to leak out of Vatican City to permit the general nature of Mr. Taylor's mission and reception to become known. Mr. Taylor returned to the Vatican, it is clear, to obtain some sort of statement from the pope which President Roosevelt could use to convince millions of faithful American Catholics that his policy of defeating Hitler had the papal blessing. On the whole, there has been rather more opposition to Mr. Roosevelt's policy, with its rapid progress toward overt war, from Roman Catholics than from any other large religious group in the United States. And the present administration has always evinced a lively appreciation of the importance of Catholic support. But while the pressure which Mr. Taylor exerted to obtain such a statement must have been severe, the pope did not give in to it. Mr. Taylor returns with an autographed photograph of his holiness, many expressions of the pope's admiration for the United States and for its chief executive—but otherwise empty-handed.

The Vatican thus continues in the policy of unswerving neutrality which it adopted at the outset of the war. The considerations which motivate it are easily understood. It knows that its attitude and conduct during the war will have to bear critical inspection by the victors when the final terms of peace are imposed. It has ignored all war developments except when its own immediate interests were concerned, as for example in the case of Poland and some of the Baltic states, where the spiritual welfare of millions of Roman Catholics was at stake. But it must be remembered that all through the war the Vatican has enjoyed one distinct and invaluable advantage. It has been served by its own expert observers, commanding the best sources of information everywhere. The Vatican, no doubt, is therefore always in possession of a complete and intimate picture of all the realities bearing on the situation. It is accordingly quite free from any delusions and impervious to propaganda. For that reason it found it easy to deal with any importunities which Mr. Taylor may have presented. But it must not be thought that importunities have come only from the Allied side.

Help Sought by Axis

In this connection a significant and enlightening report has come from behind the scenes in Rome or, to be more specific, from the Apostolic Palace. This report, which cannot be officially verified but is widely believed and confirmed by intrinsic evidence, is to the effect that for some time past the Axis has been asking the Vatican to help

along what Hitler and Mussolini like to describe as their campaign "for peace without ruin." Nothing more was expected than an authoritative commendation of "any sincere effort toward a cessation of hostilities." Members of the diplomatic corps accredited to the Holy See are known to be eager and competent observers, none more so than the members of the well staffed British embassy. They are unanimous in characterizing the methods of approach employed by the diplomats of the Axis toward the papal secretariat of state as indiscreet and at times impetuous.

One of the star arguments used by the Axis with the papal state department was the failure of the British to state their war aims, while the Axis stood ready to reveal its peace proposals at a nod from the pope. Spokesmen for the Axis intimated that the British peace terms were too egotistical and destructive to be "confessable." It is by no means unlikely that the publication of the Roosevelt-Churchill Eight Points was determined upon as a result of reports of this kind of diplomatic offensive from the British embassy at the Vatican. With this argument thus somewhat weakened by the outcome of the Atlantic parley, the men of the Axis turned their fury against what they called the British-Russian alliance. Dr. Göbbels' bureau of publicity and propaganda trembled with sustained indignation at the mere thought of "bolshevik, irreligious Russia" sitting in at a peace conference which was to bring "peace and a new order to tortured Europe." More or less subtle pleas were addressed to the Vatican not to permit this "catastrophe to Christian civilization" to occur, and to join in the combat against the red conspirators who would destroy the last vestiges of Western culture.

No Encouragement for Axis

The men of the Axis never elicited any more by way of a reply from the Vatican than has Mr. Taylor. What answers were forthcoming always seemed far away from even the shadow of a commitment. In the many utterances of the pope, both before and after the attack on Russia, he has studiously avoided the phraseology that the führer and the duce were trying to put in his mouth. Two prominent Roman Catholic papers, one in France and the other in Italy, cautiously alluded to the situation created by Hitler's move against Russia. Both ended their comment, which may have been inspired, by declaring that, while the Holy See would always follow its traditional policy of listening to every appeal for its mediation, its services would never be offered unless all parties to the dispute were willing to join in a common request for such action on its part.

How long will the pope be able to balance himself amid the difficulties that now surround him, increasing rather than decreasing at the approach of an inescapable crisis? Such pressure as the Axis has thus far exerted on the pope is mild, one might almost say soothing, in view of the powers it possesses over both his person and his temporal dominion. Theoretically, Mussolini is bound to respect the person of the pope as inviolable and the sovereignty of the papal state as sacred. Practically, there is nothing to restrain him, unless it be his own sense of moderation.

Two facts have recently become known which throw a clear light on the present situation. About six months ago the pope had planned a journey through the kingdom of Italy. He was to visit Naples, Palermo, Milan, Florence, Bologna, Verona, Venice, Turin and Genoa. The object of the journey was to give the Italian people an opportunity to demonstrate their approval of the final reconciliation between the king in the Quirinal and the pope in the Vatican. Notice of the proposed journey was given to the Italian government through the regular diplomatic channels. At the last moment Mussolini interposed what practically amounted to a veto of the whole project. Couched in polite phrases the letter of the duce suggested a postponement on the ground that the international situation was too delicate. Neither the German nor the Italian press was allowed to report the facts, much less to comment upon them. The proposed papal visit was abandoned. As far as the files of the Roman press show the pope has not left the Vatican since that time.

The Pope Takes No Chances

When early in June of the current year the news was given out in Rome through routine channels that the pope would this season forego his vacation in the papal summer residence at Castle Gandolfo even the Franciscan brothers who wait upon him showed feelings of alarm, for they knew from daily contact how much he was in need of relief and relaxation. The people in Albano and the surrounding hill towns who had been at pains to prepare a special demonstration of welcome were much cast down when they heard that the pope would not come. No one knew the reason. It was only by slow degrees that the truth came out. It seems that detachments of the German Gestapo and its fascist equivalent, the N.V.O.R., had been quartered in Rocca di Papa, a town which overlooks Castle Gandolfo. When the pope learned of it, he is said to have been deeply offended. As a result he spent the whole of September, the most scorching month in the Roman year, in the Vatican. The press bureau, informally attached to one of the Sacred Congregations, gave out a bedtime story to the effect that the pope was staying on in Rome to keep away the bombers and to bless newly married couples. The explanation found few believers, for it is only a little more than half an hour's ride from the gates of the Vatican to Castle Gandolfo. If he had wanted to the pope could have enjoyed the mingled breezes from the sea and the lake at night and still have been back in the Apostolic Palace a little after daybreak.

Vatican Fears of Gestapo

Why did the pope this year refuse to go to his usual summer home? The fact probably was that the pope had sensed the hidden threat in the action of the Axis in placing Gestapo and N.V.O.R. agents where they could overwhelm the castle. He realized by actual contact that he was dealing with the leaders of armed bands of the type of the medieval *lansquenets,* who knew no scruples and whose only law was that of the mailed fist. The Axis partners would shrink from no measure that seemed to promise success. The pope well knows that twice within but little more than a century one of his predecessors was

forcibly abducted into France as the result of a petty dispute about some points in a concordat, while another predecessor was made both a fugitive and a prisoner. He was therefore unwilling to take chances with Axis strong-arm methods by setting foot outside *Lo Stato della Citta del Vaticano*.

Unfortunately for the pope both Hitler and Mussolini are persuaded that if he chose to exert his influence in the nazi-held countries in favor of a policy of appeasement he would not only affect the outcome of the war, which is still doubtful, but would also leave them with a free hand for their post-war plans and operations. In France, in the free and in the occupied portions, a hint from the pope that he favors a conciliation between the two late belligerents would prove a boon of incalculable value to the "collaborationists." Accordingly, it is a safe assumption that the Axis partners will neglect no trick to bend the pope to their will. Threats will alternate with promises to persuade the Vatican that it has most to hope from the Axis. In the whispering galleries of political Rome, of which there are many, talk has been heard of an Axis offer to enlarge the papal state and to grant it the coveted access to the sea. Even the restoration of Civita Vecchia, the old port of the Pontifical States, has been mentioned.

The pope of course knows that by his persistent refusals, no matter how well justified, he is provoking two vengeful and remorseless tyrants to do their worst. On the other hand, if the pope were to take but one step on the path the dictators have marked out for him, he would at once divest himself of all the prerogatives and privileges incident to a strict and faithful neutrality. He could then expect no consideration from the British, if they prove the final victors. Both horns of the dilemma would seem to look equally sharp and capable of inflicting severe wounds upon the status of the papacy.

Can the Pope Escape?

The lodging of a scouting garrison at Rocca di Papa, aided by scores of secret agents scattered through the Roman hill towns and the fishing villages on the Tyrrhenian sea, seems to indicate some fear on the part of the Axis that the pope might seek to escape from this dilemma by managing to slip away from their control. A papal escape would be impossible without aid from the outside. Rescue of the pope by land seems unthinkable, though such an attempt would have an appeal to the imagination. More practical and no less romantic would be an escape by sea. Ostia, Anzio and Nettuno are said to be under constant surveillance. Rescue of the pope from his present tormentors by a British man-of-war would indeed be a master stroke, combining the value of a great "imponderable" with equally great strategic advantages. It would likewise help to rehabilitate Britain's prestige. It would in the most spectacular way possible vindicate Britain's ability to help an ally and protect a sympathizer in distress. The Roman Catholic population in nazi-held lands would hail the liberation of the pope as a signal to strike off their own shackles.

Who can doubt that such possibilities have been carefully weighed and carefully guarded against by the partners in the Axis? On what better theory are we to explain Mussolini's veto of the papal journey through Italy or the firm resolve of the pope to cling to the Vatican palace through the deadly heat of midsummer; the mixed troops at Rocca di Papa or the swarming spies in the *campagna?* A prisoner the pope still is, and a prisoner the Axis dictators are determined that he must remain.

Rome Without a Pope

The last act in the struggle between the Axis and the pope can have but one of two endings. One would be surrender by the pope to the dictators and renunciation of the church's totalitarian rights in favor of the totalitarian state. The other alternative has famous historical precedents. It would be the removal or abduction of the pope out of Rome and out of Italy. Yet any attempt to separate the pope from Rome would be a counsel of desperation, only to be entered upon if the papacy faced utter enslavement.

In the long history of the Church of Rome nothing has proved more deadly dangerous, not only to the church's prosperity but to its very existence, than Rome without the pope and the traditional instruments of the papacy. At the end of the exile of the papacy in Avignon—the so-called "Babylonian captivity" which lasted about seventy-five years—Rome had decayed into a solitude and wilderness. The Vatican was a ruin, the streets around it were deserted, the whole region round the ancient basilica of Saint Peter was empty. At night the wolves sneaked in from the *campagna* to dispute with the savage dogs of the city for the offal that was still found in what had once been the heart of Rome. It was the first time that its claim to be "eternal" had been placed in peril and it took more than a full century before the city began to recover its old vitality. Would the Rome of 1941 begin to decline without the presence of the pope as did the Rome of 1305 when the papacy was transferred to Avignon? In such case would the Church of Rome and its marvelous machinery begin to show signs of disintegration? How long could the Church of Rome survive a severance from Rome? At any rate, the church must weigh the prospect that any attempt to remove the pope from Rome would gradually undermine the entire papal system.

If Britain Redraws the Map

It is most likely that the Vatican will refuse to be frightened. With far more assurance than any of the belligerents, the pope will continue his neutral but watchful waiting, all the while looking at the calendar. Diplomacy and the art of accommodation and adjustment may help over the worst pressures from the Axis and minimize the consequences of the Vatican's former defiance and stubbornness. Then there is always the chance of a British victory, which would be followed by the quick exit of Hitler and Mussolini. If Rome perseveres to the end in her neutrality, Britain in redrawing the map of Italy will not fail to provide for the Vatican's access to the sea more generously than either of the dictators. On the new map of the peninsula the present united kingdom may shrink quite a little and some of the ancient units may be recreated. This may mean the reappearance of the Pontifical States or some substantial part of them.

The Military Outlook

By Oswald Garrison Villard

WHAT is the military situation today, and what is the outlook for us if we enter the war? It is, of course, impossible to prophesy confidently in a war which is without precedent in many ways, but it must be said frankly that the outlook for long continued Russian resistance is not good. The Russians have put up a much better fight than had been expected, and have inflicted heavy losses upon the Germans, but nothing like the astronomical figures given by the Russians, who cannot, of course, have the faintest idea what the German losses actually are.

Nonetheless, the fact remains that each fresh advance by the Germans produces astonishing results. Not only is the Crimea in jeopardy, but so is the whole Donetz basin, and if that is taken two-thirds of Russia's heavy industry will be in German hands. The Russians are very glib in asserting that they will retreat to the Urals and establish new lines of defense, but you cannot man those lines unless you have the means to do so. William Philip Simms, the star commentator on foreign affairs of the Scripps-Howard newspapers, has just frankly stated that the British and American commissions sent to Russia can only tell Stalin that with the best wishes in the world they cannot give him any supplies at present. This leads Mr. Simms to declare that it is now all up to Stalin, and that he will soon have to decide whether to make a separate peace with Germany or attempt to fight on.

Stalin the Uncertain Factor

Actually there are those who believe that there may be a sudden collapse in Russia because of the breakdown of the incredibly slow and unbusinesslike Russian bureaucracy, and the destruction of the bulk of the munitions, tanks, trucks and airplanes with which Russia entered the war. But the uncertain factor is really Stalin himself. That wholly conscienceless man will not hesitate for one moment to sell out if he thinks thereby to save his regime and the bolshevik system. It is a tribute to the skill with which the bolsheviks have pumped nationalistic and patriotic doctrines into the Russian people that they are so willing to bleed to death for a government that has murdered, exiled and imprisoned innumerable Russians for the sole offense of opposing Josef Stalin's rule.

If Russia goes out of the military picture there remain but two fields of military activity, the Mediterranean and the Near East, which must be regarded as one, and England itself. The chances are that the next activity will be in the Near East, with Hitler pushing on into the Caucasus and thence into Iran and Irak to obtain the precious oil without which no one can wage war. There are increasing signs that there will be another great battle, or series of battles, in Libya, where both sides have steadily been reinforced and strengthened. The ships that are leaving New York every day for the Red sea will soon have delivered a sizable quantity of supplies, tanks, trucks and so forth, to the British army. Indeed, the British have already boasted of the amount they are receiving. It is even believed in well informed quarters in Washington that the time is not far off when Mr. Roosevelt will send "token" American military forces to Singapore and to Egypt, for the sake of the psychological effect upon Germany and Japan. Of course the English have not been napping during the breathing spell since Crete, and are understood to be pouring all the troops and supplies they possibly can into Syria, Iran and Irak.

State of the American Army

What part can we ourselves play from the army point of view if we enter the war, beyond sending token forces? Very little. Of course we can relieve British garrisons at various points so that the trained men holding them may be available elsewhere. But every intelligent student of military affairs knows that we are not within a year of sending out any thoroughly trained and equipped divisions ready for service overseas. General McNair, who seems to be the frankest and most outspoken of our generals, has declared that the Louisiana manuevers have shown great progress, but admits that there is still great weakness in individual leadership and in the training of individual units. It is still true that men who were inducted as long ago as last March are even now without weapons, and in some of the largest camps men spend idle days from eleven o'clock in the morning on because their officers have nothing with which to teach them modern warfare.

Even in Washington there seems to be a growing realization of the fact that a large scale offensive against Germany could not be undertaken for a long time to come, if at all. The reason for this is the continued sinking of British ships and of some ships lately placed under the Panamanian flag by our Maritime Commission. Mr. Churchill now claims that the number of Atlantic sinkings has been drastically reduced. But even if all sinkings should cease tomorrow there would still be a tremendous need for new merchant vessels to take the places of those lost and to relieve many vessels which must be in dire need of overhauling and repair.

Ships Are Lacking

The problem of building additional ships to move an American force to Europe or South America can perhaps be understood if one recalls that during the First World War we utilized the ships of no less than fourteen nations to move the A.E.F., including Japanese, Italian and French ships that are now not available. More than that, it was estimated at the outbreak of this war that to move a soldier to Europe with his necessary supplies called for twelve tons of shipping. Since then the mechanization of army has proceeded so fast that it will certainly take at least four or five times as much shipping to move a comparable number of men as it did the last time. In other words, unless there is complete collapse in Germany there

will be no possibility of moving a sizable force to Europe for three or four years, and then only after superhuman construction of many thousands of ships.

Meanwhile the powers in control of the army and the war department do not yet give evidence of having come to a full realization that we are face to face with a complete revolution in warfare, and that the only thing that counts now above all else is airplanes. As to this, Major Seversky has set forth the truth in the current *Atlantic Monthly*. But the Washington authorities refuse to consider the establishment of a single air force. There is evidence of the same lack of originality that has always marked our war department. Its one idea at present is to imitate the Germans. Only last week there was heralded the creation of the first battalion to be borne in transport planes through the air; the dispatches reported that it was patterned after the best German model. That is certainly better than doing nothing, but one wonders if the American army will ever be so organized that the creative and inventive powers of its officers and men will be drawn upon and officially encouraged, and original thought brought to bear on the real military problems of this country.

It is at least satisfactory to note that the ardor for a large conscript army in peacetime is dying out, this despite the fact that the American Legion at its annual convention voted (under direct pressure from President Roosevelt, according to Governor Heil of Wisconsin who was at the convention) for permanent universal military training. One of the most significant signs is that Walter Lippmann, who was such an ardent champion of peacetime conscription when it was put over something over a year ago, is now openly questioning whether we did not make a mistake in going out for a mass army. Of course we did. The miserable non-interventionists said so at the time and were right about it, but the Knoxes and Stimsons and Lippmanns knew better. One can only hope that they will soon realize the facts as to the military situation today and will ask themselves, for example, what would happen to us if we got into the war just when Russia was beaten, and especially if England should be compelled to drop out.

BOOKS

The Ground of Our Assurance

CHRIST AND CHRISTIAN FAITH. *By W. Norman Pittenger. Round Table Press, $2.00.*

IN TIMES of confusion, the urgent need is for a clear sense of direction. In the face of secret deception and public betrayal there is desperate need for some trustworthy certainty. This book answers that need in showing the significance of Jesus as the only adequate leader to win the allegiance and devotion of men to the more excellent way of peace and freedom. The appeal of Christianity has not been a philosophy, a theology or even an ethical code, but a leader in whom men have found life and strength.

Faith in Christ does not rest in the "historical" Jesus but in the apostolic witness, the total impact of his personality upon the early group of Christians. Our knowledge of Jesus is mediate knowledge coming to us in terms of what he meant to his followers and what he still does in and for men. The New Testament reports the flaming conviction of the Christian community that in Jesus God had indeed visited and redeemed his people. In his own experience as related to historical perspective each one will decide the meaning of Christ to himself and the world.

The author joins issue with those who would reduce the meaning of the incarnation to less than its highest Christian value. He affirms both the humanity and the deity of Jesus as declared by the Chalcedonian creed in 451. Partial degrees of divinity do not represent the fullness of God's decisive act in Christ. Jesus was not the "man who dared to become God," but it was God who dared to become man and chose Jesus for his supreme revelation. Other men such as Gandhi may receive and cooperate with God imperfectly; Jesus was perfectly one with God. And what we know of God in Jesus is congruent with his total cosmic purpose and expression. The incarnation "illustrates and focuses, while at the same time it quickens and intensifies, the activity of God in his world." The incarnation in this view requires the Trinity.

The brevity of these 155 pages should not lead one to mistake them for a popular tabloid. No one in a hurry should attempt to read them while running for a train; they merit calm leisure to meditate. The book is compact yet profound with illuminating notes that indicate thorough historical scholarship and intimate acquaintance with the literature of the subject. The value of this statement is not in its startling originality so much as in the clarity of its analysis and the sane moderation of its judgment. Mr. Pittenger, of the General Theological Seminary in New York city, does his readers a service in defining the Anglo-catholic viewpoint which he so well represents.

PAUL E. JOHNSON.

Books in Brief

THE NEW TESTAMENT IN BASIC ENGLISH. *Prepared by S. H. Hooke and others. E. P. Dutton & Company, $2.00.*

Students of the Bible and students of language will be interested in this work, in the preparation of which an impressive array of English scholars have participated. "Basic English" is the invention of C. K. Ogden. The idea is that nearly any idea can be expressed in a vocabulary of about 850 words plus a few extra ones required in the particular field of discourse. The use of the many thousands of other English words has its values, but also its drawbacks, one of which is that children, uneducated persons and foreigners with a limited knowledge of English may not know what they mean, and the other is that the writers and speakers who use them often do not know either. Ideas are concealed behind confused, redundant and sonorous verbiage—like this. Basic English has a close relation to semantics. Putting the New Testament into a vocabulary of 900 words, not counting proper names, requires a severe effort of simplification. The work was done by competent biblical scholars, but the "Basic" version reads like a paraphrase of the King James, and in many passages it is no improvement in clarity or in accuracy. E.g., Acts 2:41.42: "Then those who gave

hearing to his words had baptism . . . and they kept their attention fixed on the apostles' teaching and were united together in the taking of broken bread and in prayer." In some passages the modernization, as well as simplification, of phraseology makes the meaning clearer. This reviewer cannot profess to have found much joy in reading the "Basic" version, other than the satisfaction of a curious interest to see how so much could be said with so few words. Goodspeed and Moffatt are better modern versions. Basic English is a valuable invention, but its value—at least insofar as revealed here—is chiefly in conveying ideas in English to persons who have a limited knowledge of the language. Perhaps the true solution of the problem of a universal language lies not in Esperanto, Ido, Volupuk or the like, but in the development of "Basic" French, German, Italian, Russian, etc., which one can learn without too much difficulty.

MAKING THE MOST OF THE REST OF LIFE. *By Karl Ruf Stolz. Abingdon-Cokesbury Press, $1.50.*

Dr. Stolz, psychologist and expert on counseling, here counsels the middle-aged and elderly. He is no such enthusiast for old age as Rabbi Ben Ezra. Since the middle-aged can't help getting that way, he says they are foolish to look back wistfully to their departed youth and ought rather to "experience relief." However, the general tone is not one of jubilation over getting through with the first half of life, but of comforting assurance that being old isn't so bad as you might suppose, if you know how to take it. To this end, much sound advice is offered, not a great deal of which is new: don't try to seem younger than you are; take a nap every afternoon; eat just about enough; don't try at the last moment to catch up on all the pleasures you missed in earlier years; look at least twice (including one careful scrutiny of your bank book) before leaping into a late and second marriage. The author says wise words about preparing for old age by laying up a retiring fund of satisfying interests, as well as of income. But he seems, in places, to fall in with popular concepts of the disabilities of age, and to feel that the elderly ought to do only those things which the young consider suitable for the elderly to do. The young are often very old-fashioned in their ideas about what their elders can and should do. More also might have been said about the salutary effect of staying on the job as long as health and strength permit rather than retiring at the earliest possible moment. Obviously this reviewer is older than the author. He would add one injunction: that men in their sixties should not run for streetcars and trains unless catching them is more important than surviving into their seventies.

THE CONCISE CAMBRIDGE HISTORY OF ENGLISH LITERATURE. *By George Sampson. The Macmillan Company, $4.50.*

There is a famous *Cambridge History of English Literature* in fifteen volumes. Whatever its price may be, it is worth it to those who have need for a work on that scale, but obviously most students and readers must have recourse to libraries if they wish to use it. By a masterly effort of rewriting and condensing, Mr. Sampson has put the gist and juice of this shelf-long series into a single volume, and by what seems an almost equally masterly achievement in economy the publishers have issued it at a price within the reach of those who need it most. This is a husky tome of 1,094 pages and about half a million words. These limits seem fairly roomy, but when one considers the vast field to be covered the wonder is that so little has been squeezed out and that nothing has been squeezed dry. The style is as easy as though the author had not been conscious of the necessity of strict compression. Criticisms and evaluations are not excluded; they are brief and meaningful, but not dogmatic. Such a history of literature is, of course, a book to be used rather than to be read once and laid aside. So far as the literary editor is concerned, this one goes right next to the recent great *Cambridge Bibliography of English Literature*—both on a shelf within easy reach.

Books Received

A Catholic Dictionary. Edited by Donald Attwater. Macmillan, $1.98. The 576 large double-column pages of this "encyclopedic dictionary" (that was the name of it in the original edition, 1931), hold an immense amount of information concerning the worship, structure, practices, history and doctrines of the Roman Catholic Church.

We Have Seen His Star. By Beatrice Plumb. Abingdon-Cokesbury, 25 cents. A beautiful little booklet telling "the story of Christmas songs which all the world loves."

Christ Is God. By Archibald Rutledge. Revell, 75 cents.

The Christian Criticism of Life. By Lynn Harold Hough. Abingdon-Cokesbury, $2.50. (To be reviewed.)

Where Stands a Wingéd Sentry. By Margaret Kennedy. Yale University Press, $2.00. An Englishwoman's record of experiences, thoughts and observations on the home front from May to September 1940—that is, from the days just before Dunkirk until well into the first phase of the battle of Britain. It reflects that combination of fortitude and humor, that staunch heroism that scorns heroics, which marks all such books. But those who remember that the author wrote *The Constant Nymph* will not need to be told that she puts into her narrative unusual charm and power.

Ghostwater. By Eden Philpotts, Macmillan, $2.00. Not much that is new can be said about a story by Eden Philpotts. He will be eighty years old next year, and has written more than a hundred books, yet is his eye not dim (so far as the reader can tell) nor his natural force abated. This is a detective yarn.

Tally-Ho! Yankee in a Spitfire. By Arthur Gerald Donahue. Macmillan, $2.50. The American pilot who here records the first months of his experience with war in the air came from Minnesota, joined the R.A.F. via Canada and, after lively participation in many actions, was shot down, wounded, recovered and (according to late news) brought down a Messerschmidt 109-F just a few days before the publication of his book.

Emigrés in the Wilderness. By T. Wood Clarke. Macmillan, $3.00. Exiles from France in the days of the Revolution contributed a valuable strain to the population of America. Many of them were men of wealth and culture. Their new homes became brilliant spots in the wilderness that America then was. Mr. Clarke deals especially with those who came to upper New York, in the history of which he has done much research. The most interesting families were those of Chaumont, Franklin's friend and host in Paris, and La Farge who founded a line which has had many eminent sons. There is a full account of Eleazer Williams, an Episcopal minister of Green Bay, Wis., who *may* have been the mysterious dauphin, Louis XVII. These are some of the most picturesque chapters of American history.

Methodism and the Frontier: Indiana Proving Ground. By Elizabeth K. Nottingham. Columbia University Press, $2.50. (To be reviewed.)

Thunder in the Earth. By Edwin Lanham. Harcourt, $2.75. A full-sized and able-bodied novel of a theme too brawny to be done in minature or pastels—Texas oil. A poor little town balloons into a booming oil metropolis; poor men become rich and vice versa; there is turmoil and struggle without and within. It is not a peaceful story, but those were not tranquil times.

Scum of the Earth. By Arthur Koestler. Macmillan, $2.50. (To be reviewed.)

George Muller, The Man of Faith. By Basil Miller. Zondervan, $1.00. The story of Muller and the orphanages that he built at Bristol, relying wholly on the power of prayer.

The Pocket Self-Pronouncing Dictionary and Vocabulary

Builder. Edited by William J. Pelo. Pocket Books, 25 cents. At approximately 1,000 words (with definitions) for one cent, this is a bargain in the raw materials of discourse. It is new enough to contain "Führer" (not duce), "Fascisti" (not nazi) and "NLRB" (not WPA).

Selected Poems. By George Baker. Macmillan, $1.90. Baker is one of the younger English poets. Unlike the typical unappreciated genius, he has received praise and even subsidy. These samples of his work—partly new and partly selected from two earlier books—suggest a mind deeply stirred by events and ideas but, like a man in a nightmare, not quite able to attain intelligible utterance. But at least his poetry is never prosy. There is enough intellectual and spiritual energy in it to make one wish it were better than it is, and to give ground for hope that the next will be.

Stories of the Underground Railroad. By Anna L. Curtis. Island Workshop Press Co-op, New York, $1.75. Authentic records of incidents and personalities in that system by which Quakers and other law-abiding persons conspired to defeat the operations of the fugitive slave law in pursuance of a higher law of humanity. Dr. Rufus M. Jones contributes a foreword.

Dramatized Stories of Hymns and Hymn Writers. By Ernest K. Emurian. W. A. Wilde Co., $2.00. Simple dramatizations of incidents connected with the writing of some famous hymns.

What Are Years? By Marianne Moore. Macmillan, $1.50. Miss Moore's poetry has received ample recognition from the critics and the awarders of poetry prizes. She is a poets' poet. One would guess, even before being told by the publisher, that Mr. T. S. Eliot greatly admires her poetry. He would; it is enough like his. But the likeness is rather superficial. Hers has a subtlety and delicacy of its own, and its unintelligibility (where that exists) derives chiefly from its wide range of obscure allusions. The breaking of a word at the end of the line to get rhyming syllable, or with even less excuse, is a mannerism she probably mistakes for a merit.

So It Doesn't Whistle. By Robert Paul Smith. Harcourt, $2.50. Frothy fiction pickled in alcohol.

A Harmony of the Gospels. By Adam Fahling. Zondervan, $3.00. An arrangement of the narrative in parallel columns, insofar as the Gospels are parallel, with a distinctive type face for each. The notes explain all difficulties on thoroughly conservative lines; e.g. the genealogies present no problem because Luke's gives the descent of Mary. This, however, is not what Luke 3:23 says.

Newtopia, The World We Want. By P. W. Wilson. Scribners, $2.00. (To be reviewed.)

These Are My People. By Ruth Burr Sanborn. Crowell, $2.50. A good healthy-minded novel of a young doctor, pulled this way and that by professional conscience, love, fashionable society and the call of the back country. He ultimately moved in the right direction, and with the right girl.

Worship, Why and How? By Ernest O. Sellers. Zondervan, $1.00. A simple and practical discussion of the principles of worship for non-liturgical churches.

Spirit in Man. By Rufus M. Jones. Stanford University Press, $1.25. In three lectures, which were delivered at Stanford University, Professor Jones states what are to him the most convincing reasons for believing in immortality.

Pat McCormick, A Man's Life. By R. J. Northcott. Longmans, $1.25. A lively life of Pat McCormick of St. Martin's-in-the-Fields. It would have to be lively in order to be true to the extraordinarily virile quality of McCormick. He had had a rich and varied experience before going to St. Martin's, where he became the associate and then the successor of Dick Sheppard.

CORRESPONDENCE

Not a Holy War

[See editorial on page 1230.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In commenting on Karl Barth's appeal to the British people to "fight unequivocally in the name of Jesus Christ," you say that this "should help to clear the air of much of the theological dust with which certain interventionist theologians on our side of the water have tended to obfuscate the conscience of American Christians. *If* the waging of a particular war is righteous, it cannot be otherwise, for the Christian, than a holy war, an act of obedience to the will of God."

This distinction between a righteous or just and a holy war which you regard as "theological dust" did not have its origin in America. The first use of the distinction in connection with this war of which I have knowledge was by the French Catholic philosopher, Jacques Maritain. It was taken up and given a good deal of currency in England by the Archbishop of York. There is no doubt that the remarkable restraint of the British churches which The Christian Century acknowledges and admires is traceable to the mental outlook that made this distinction necessary. It is worth pointing out that this distinction fits exactly the attitude of Abraham Lincoln to the Civil War as expressed in the Second Inaugural.

I have no hesitation in saying that much that is holy is at stake in this war—the possibility of freedom for scores of millions of persons, the chance to develop a community of Christians that is international, the opportunity to preach the full Christian gospel in many countries. Also, I have no hesitation in saying that it is God's will that we do all that we can to defeat the nazi power. But I say both of those things without claiming that this is a holy war. On the surface this may seem to be a verbal matter but this distinction between a just and a holy war is the best yet devised by theologians to enable men to act in a tragically mixed situation without absolutizing themselves or their action. Can you suggest a better form of words with that purpose in mind?

The most obvious reason for refusing to call this a holy war, even if one is an "interventionist theologian," is that while much that is holy is at stake, much that is unholy is at stake also. I still use the words, "just war," even though there is and doubtless will be much injustice involved in it on both sides because there is a difference of level between the just and the holy which makes it possible to keep even just things under criticism while the holy is beyond criticism. Christians must continue to emphasize the fact that their nations, even though they are the nations whose victory is essential for the achievement of an order of justice and decency on this planet, are guilty nations. They share in the common guilt for the policies that have brought this terrible situation to pass. This part of the truth needs less emphasis at the moment than the overwhelming importance of overcoming the threat of the nazis to the world, but it must not be forgotten because it is a warning for the future.

If we call this a holy war, we are almost certain to forget its mixed origins. Also, it is necessary to remember that however evil the alternative to war may be, war is itself a desperately evil thing. To gloss over the cruelty and the horror of the deeds of war in this context because it would be worse to allow the nazis to stifle and degrade whole continents might lead us to forget the true nature of war in other contexts. Our moral perspective will be corrupted if we do not continue to call evil "evil" even when we must participate in it. In this connection I do not see how we can dispense with some equivalent of the common ethical distinction between "the right" and "the good." War is never good because it is always primarily destructive of values. It may be right in those circumstances in which it is the only way of preventing a greater evil. This may seem to you to be another case of throwing dust but the human situation is not simple and what is its inescapable complexity may appear to be dust to some observers.

I have said that it is the will of God that we do all that we can to defeat the nazi power. I cannot allow that statement to stand alone. It must be followed by the affirmation that it is

God's will that the nazi power be defeated by men who are not so sure that they are doing God's will that they tend to make themselves, their causes, their institutions and their interests holy. Is it possible to fight a holy war without making yourself and your nation into holy instruments and your opponents into devils? Is it possible to fight a holy war without relaxing the tension between the church and the nation that is necessary for the health of both? Is it possible to fight a holy war and then make a peace that has hope in it or live with the enemies who have been the object of your self-righteous hate? I think not. In fact, whether or not this war in which so much is at stake will in the end be regarded as just in the light of its results may depend in large part upon the refusal of Christians to call it a holy war now. What you call "theological dust" is an attempt to preserve a basis for the criticism of every human ideal and every human act in the light of the holiness of God. It is intended as an antidote for human frenzy.

Pacific School of Religion, JOHN C. BENNETT.
Berkeley, Calif.

The Persistence of Hell

EDITOR THE CHRISTIAN CENTURY:

SIR. Your very kindly editorial on the Universalist bicentennial celebration of the birth of John Murray, the founder of our Universalist Church, is greatly appreciated. We thank you for saying that we "have continued to be a group qualitatively admirable, even though quantitatively small." We have never been a large denomination but I think you will agree that we have had a large influence.

The one thing on which I cannot agree with you is the implication that our mission as opponents and eradicators of the doctrine of hell is about ended. In looking through the recent *Catholic Dictionary* I find that that great denomination still holds to hell and preaches hell. Here in New York city last Sunday one of the large and leading Baptist churches advertised the subject: "Hell: Who Will Go There?" Fundamentalists preach everlasting punishment everywhere, notably in the south. This old terrifying doctrine is a club held over millions of Christians to drive them to church and keep them there. Surely the Universalist Church has a field and a duty to deny hell and preach universal salvation.

But, as your editorial intimates, this is not the sole doctrine of our church. Hosea Ballou began a process for us by which our theology became emancipated from Calvinism entirely through "the moral theory of the atonement, the moral character of God, the moral nature of salvation and the spiritual and moral leadership of Jesus Christ." Today the Universalist Church offers men a complete religious philosophy founded on the universal fatherhood of God, the universal brotherhood of man, and the universal saviorship of Jesus Christ.

Small as we are, we have the faith and courage to believe that we have a gospel that can save the world. The great outpouring of Universalists near Boston to celebrate Murray's bicentennial indicates that the Universalist Church is going forward under new leadership, largely of our younger clergy and laity.

Church of the Divine Paternity, HENRY R. ROSE
New York, N. Y.

Religious Education for the Laity

EDITOR THE CHRISTIAN CENTURY:

SIR: To the provocative discussion on the seminary curriculum, may a word be added on the church school curriculum. Dr. Willard Sperry in one of his books tells of a layman who came to his pastor and suggested that some Sunday when there was no more urgent theme at hand he might tell the congregation what happened between the closing of the book of Acts and the landing of the Pilgrim Fathers. Here is indeed a field woefully neglected in the teaching of the average church.

Christians have been instructed in the history of the Jewish church, but a great block of Christian history beyond the New Testament lies shrouded in obscurity. Whatever the doctors of divinity may decide about the seminary curriculum, the education of the laity might well include an occasional series of lessons on the leaders and the movements of the Christian church following St. Paul.

Fairview Church, J. STUART INNERST.
Dayton, Ohio.

Do Greeks Worship?

EDITOR THE CHRISTIAN CENTURY:

SIR: In his recent article which has elicited so much discussion, "Do Protestants Worship?", John Clarence Petrie speaks with the authority of an exceptional background of membership and ministry, including widely divergent Protestant bodies and even a period of preparation for the Roman Catholic priesthood. Nevertheless, his reference to the Greeks is certainly the voice of inexperience.

He says the question whether Protestants worship "is not impertinent. It arises in the mind of the Catholic, whether he be Roman, Greek or Anglican." By Greek Catholic he no doubt means Greek Orthodox. On our annual pilgrimage to the nearest Greek Catholic church my church history students are always mystified to find there are no Greeks there. The Greek Catholics are all Slavs. Few of the visiting students are able to worship in the strange surroundings, yet they never ask, "Do these Russians worship?" They take it for granted they are worshiping, however unattractive it may be to a stranger. A ten-year-old daughter, after seeing the Greek Catholic service, said, "I don't think the Puritans would like it very well." The last two times I worshiped with this congregation the new priest used his sermon time to carry on his quarrel with the congregation. Many things occur in both Roman and Greek Catholic churches which might well prompt a cynical Protestant to ask, "Do Catholics worship?"

What shall we say, however, of the Greek Orthodox? Do they worship? One of Mr. Petrie's sentences provides an excellent outline. He says: "Consider the way Protestants approach the church service. They enter the church on Sunday morning, they greet their friends in the vestibule, find seats, look about for acquaintances, smile and signal to them, and either engage in conversation or look bored until the service begins."

Now let us see how the Greeks compare. They enter the church on Sunday morning too. They greet their friends and chance acquaintances outside the church, inside the church, in the vestibule, in the nave, in the choir, in the balcony, at the iconastasis, anywhere and any time. The cantor greets them while he is chanting the liturgy, the priest greets them at the deacon's door during services, or sends the deacon to greet them by proxy, the men who take up the collection kill two birds with one stone by greeting their friends as they make the rounds.

In spite of long acquaintance with Greek informality, I must admit a momentary surprise the day I took my father to a Greek service in Dayton, Ohio. As soon as we had found places in the back of the room the cantor, an old friend, beckoned me to come up and stand beside him. Of course I went, though I regretted leaving my father alone in a strange land, especially since an old woman had just touched me on the back and informed me that we had mistakenly taken positions on the women's side. I never knew why the men were on the left side that day.

Once in Omaha, Nebraska, the priest saw me enter the church, and sent one of the acolytes to call me up to the deacon's door where he greeted me and said he wanted me to read the epistle for the day. I told him I didn't know the chant. He said that made no difference and that I should simply read it in an ordinary voice. Once in Athens the superior priest in St. George Carytsas' saw me in the audience during the liturgy and sent the deacon down with a service book for me to follow. I told the deacon I wanted to meet the preacher. As soon as the sermon was over I was introduced to the preacher in front of the deacon's door while the service continued.

As to finding seats, it must be admitted the Protestants have an advantage. Twenty-five years ago the Greek churches in America had hardly any seats at all. Mr. Petrie criticizes Protestants for never kneeling. Neither do the Greeks. Many still stand during the entire service. Clergy who first tried to introduce pews here in America were accused of trying to make

Catholics of the Greeks. The introduction of decorum into Greek churches is part of their Americanization.

Next comes the charge that Protestants engage in conversation. Almost twenty years ago I took my wife to her first and only Greek service. It was in Pittsburgh. I stood with her on the women's side until the sermon started, but forsook her then because I wanted to hear the sermon, the pulpit being on the men's side. I well remember the extreme allegorizing of the Prodigal Son we were treated to that day, but I could not have heard a word had I remained with the women. They with their conversation and the children with their play were creating pandemonium. Once in a while a man would "shoo" the noisiest of the children out into the vestibule, but they would soon flock back. How annoyed I was at a recent Greek Easter service in Columbus, Ohio, when a Greek university student from another state kept talking to me the whole night! I enjoyed making his acquaintance, but everybody else was talking too, so that it was hard to hear what he said. Many times I have heard Greek priests try to quiet their congregations, so they might hear their sermons. Only once have I heard such a thing in a Protestant church. That was on Easter too, and the galleries were full of "Easter Christians." I can still hear the pastor shouting, *Ruhiger in den Galarien!*

As for "looking bored until the service begins," the Greek seldom has to do that, for he hardly ever gets there until after it has begun. No matter if it has started, he parades around lighting candles and kissing icons until he is finally ready to take his place. He also leaves church any time the notion strikes him, though the majority wait it out.

Mr. Petrie inquires: "Has no reader ever attended church when the minister announced as he went along such items as, 'We will be favored with a baritone solo by Mr. Jones'?" Well, I have attended a Greek baptismal service where an inexperienced godfather was gingerly applying the oil to the general surface of the four-month-old candidate and the priest interpolated as he intoned the service, "Don't be stingy with the oil, you've got a whole bottleful." This joke was highly appreciated by the audience, but no one familiar with Greek ways can say it was out of the ordinary. I must say that I have seen more solemnity in the few Russian Orthodox services I have attended than I usually observe among Greeks.

In view of the foregoing considerations would it be impertinent if a Protestant asked, "Do Greeks worship?" In the summer of 1917 I took a fellow university student to the Greek church in Columbus, Ohio. He was a Presbyterian from Texas. When the service was over he said, "I wonder if there's any place around here where we can go to church?" Since he really wanted to worship that morning I followed him to a Protestant church a half-block away, where we heard the latter part of what was worship to him.

Mr. Petrie's mention of the Orthodox synagogue does not support his contention any better than the Greeks. To an outsider the old-fashioned synagogue is more confused and confusing than a congregation of old-fashioned Greeks. In fact, decorum is not an essential of worship. "The true worshipers worship the Father in spirit and truth," not in pews or chairs or standing or on their knees or with long faces or with hilarity. Worship does not depend on the outward ceremony. It depends on practice. The form of the environment is not essential, so long as it is familiar. What Greeks really ask is not, "Do Protestants worship?" but "Can we worship with Protestants?" An illiterate Greek whom I once took to a Protestant service shook his head as we left and said, *Kanoun ola me to stoma* (They do it all with the mouth). Such poverty of expression was not for him.

I am fortunate in having as a close friend one of the most accomplished classical scholars who is a native Greek and who has retained his membership in the Orthodox Church. I once told him there were some Greek Protestant congregations in the city where we were. "Oh, those are just Asiatics and half-breeds!" was his contemptuous retort. Upon my suggesting he might at least have a look at them before he utterly condemned them he said, "All right, I'll go down with you next Sunday evening." There was a large group of children on the steps in front of the church. They greeted us with open arms. They took us inside and presented us to their elders. The elders were just as cordial as the children, showing us seats, giving us hymnbooks, and making us generally welcome. Then my friend said to me, "Well, I'll say one thing, there's more Christianity here than in any church I was ever in." His "heart was strangely warmed." I believe it was not altogether different from the feeling John Wesley had on that famous occasion. I believe it was very close to worship.

Muskingum College, New Concord, Ohio. J. MERLE RIFE.

This Way to the Millennium!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your footnote to Henry Nelson Wieman's letter (issue of September 24) testifies to the confusion our so-called liberal forces are in and how such confusion serves to strengthen the forces of terror and reaction. Your imaginary fear and belief that Stalin and his group are or will be unfit to wield the power over Europe which might be theirs in case of an Allied victory—a victory for mankind—prompts you to oppose such an alliance. No wonder the Messiah or millennium is so tardy! Some of God's own gentlemen are placing stumblingblocks in the millennium's approach.

St. Joseph, Mo. BEN FARBSTEIN.

Letter to the Editor

EDITOR THE CHRISTIAN CENTURY:

SIR: I am mad! Good and mad! When I read, in your issue of September 24, the news item, "Mississippi Editor Guns for Pacifist Preachers," I hit the roof and crashed through into the stratosphere. It sits very poorly upon the "fourth estate" in this country to talk about "expelling ministers from their pulpits" in regard to matters of opinion. If that becomes the general practice the next in line for the muzzle will be the editors and the news reporters. Does he believe in free speech, this editor? If so, let him come out like an honest man and retract that incautious and uncharitable editorial. If not, let him put the swastika at his masthead to show that he really does approve, after all, Hitler's muzzling tactics. Let him start a contest in his paper to pick out a good site for a concentration camp for the preachers he intends to see thrown out of their jobs. Maybe it can be used for editors, too.

Christ Episcopal Church, Baltimore, Md. WILLIAM R. MOODY.

Communists in Scotland

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. George Carstairs writes from my native city of Edinburgh, Scotland, thus: "There are not many communists in Scotland but among the Clydeside workers there are a few." There are thousands of communists around the coal mines of Fife, so many thousands that they are able to send William Gallacher to the House of Commons to represent them, the same harmless Willie Gallacher that the highly virtuous, pure city of Chicago, under orders from that exalted army of Christians known as "the Nash-Kelly gang," refused entry into the holy precincts of the Windy City.

Duluth, Minn. JOHN MCF. HOWIE.

Wanted: A Change in Radio Diet

EDITOR THE CHRISTIAN CENTURY:

SIR: Why can we not be permitted to hear such men as E. Stanley Jones, Kirby Page and other outstanding peace advocates on the radio in addition to the political protagonists like Wheeler, Lindbergh, Nye and Hoover? If Stanley Jones could be heard over the radio I feel sure he would make a profound impression upon all who would hear him.

Immanuel Deaconess Institute, Omaha, Neb. E. G. CHINLUND.

NEWS *of the* CHRISTIAN WORLD

Pacifists Launch Peace Program

Muste and Palmer Welcomed in Kansas City—Methodists Adopt Minimum Salaries—Faith Answer to Dictators

(Correspondence from Kansas City)

KANSAS CITY, Sept. 29.—A two-day regional conference of the Fellowship of Reconciliation was held in Kansas City last week under the direction of A. J. Muste, executive secretary of this pacifist organization. In addition to addresses before the conference, meetings were held in several colleges. A surprising number of ministers attended the sessions. The closing meeting was a mass meeting at the Linwood Methodist Church with Albert W. Palmer as the speaker. This was sponsored by the Churchmen's Campaign for Peace through Mediation. It was their first program and met with an encouraging response. The local press was very fair in its reporting. Dr. Palmer spoke over the radio, visited the National Training School, and met with more than 50 ministers and key leaders at luncheon. He gave a full report of the Federal Council's committee on the bases of a just and durable peace, and brought impetus to the local program. Dean Claude W. Sprouse is chairman of the local committee.

* * *

Methodists Adopt Minimum Wage

Three Methodist conferences have been held in Kansas and Missouri. In each case financial increases were shown, as well as significant gains in membership. The Missouri Methodist conference adopted a minimum $600 a year scale for single men and $800 for married men, with $25 additional for each child up to three. The amount was not as high as desired, but it is an important step forward.

* * *

Disciples Hold World Institute

Christian churches in Greater Kansas City are cooperating in conducting a Christian World Institute to be held Oct. 6-12. Most churches enjoy an exchange of pulpits on a given Sunday. The national societies are providing the team of speakers. Meetings are to be held in the various churches each night during the period. These include outstanding ministers of the brotherhood, national secretaries and returned missionaries.

* * *

Christian Faith Antidote To Totalitarianism

The combined Protestant program of the council of churches was launched at the First Baptist Church on last Sunday afternoon. More than 1,000 persons heard the challenge to the churches presented by James S. Chubb of Baldwin, Kan. After a stirring appeal to Christian workers, Dr. Chubb closed his address with these words: "There can be no democracy for the future unless somewhere in the center our living is the way of Christ. Note well, as Christian living and loyalty to the church have lessened, the totalitarians have gained control. The totalitarian way could gain control here. Democracy depends on Christian morality for its existence and improvement. The founders of our Constitution understood this and plainly said that moral standards are necessary for a democracy and that religion was necessary to make these standards. The defense of our nation consists in an obligation that Christians shall be more alert, aggressive and influential."

* * *

And So Forth

The Kansas City University opened its ninth year with an increased enrolment. The convocation speaker was Dr. Wallace W. Atwood, president of Clark University, who will be a visiting professor during the month of October.

The program of the National Conference of Christians and Jews is being promoted by William C. Burton, who serves as the local secretary. A round-table conference is announced for Oct. 21, at which time Everett Clinchy, Rabbi Lazaron and Father Donavan will visit Kansas City.

Owen Shelton has accepted the call to become pastor of the Independence Boulevard Christian Church. Dr. Shelton comes from a remarkable pastorate at Wichita Falls, Texas. Fred S. Nichols will continue to serve as ad interim pastor until Nov. 16.

Community Church has no official permit for its new modernistic building, designed by Frank Lloyd Wright. But a letter from the city department approves the safety of the structure and dedication services will be held on Thanksgiving Sunday.

JOSEPH C. CLEVELAND.

Methodists Firm In Peace Policy

The Methodists in the middle west are standing firmly by the anti-war position previously taken by their General Conference. Recently the Illinois conference held its annual meeting in Quincy. It voted that the United States should remain outside the present conflict in Europe and the Far East, adding that it "should assume its full share of responsibility for the creation of a world order offering security and opportunity to all people of the earth." In similar vein, the southern Indiana conference reaffirmed the view that "Methodism as an institution cannot endorse war, nor support or participate in it." So also the upper Iowa conference approved a telegram to President Roosevelt urging him to remember his pledge to keep the United States out of a shooting war. The telegram expressed concern over "administrative actions that step by step are involving us in an actual shooting war, though undeclared, without giving Congress a chance to exercise its constitutional right and without regard for the predominant sentiment of the people." The position of the church is further supported by action of the new national youth organization, with headquarters in Nashville. Its new secretary is Harvey C. Seifert.

Georgians Attack Pardon Abuses

Grand Juries Appeal to Legislature Against Governor—Legal Loopholes Link Liquor and Crime

(Correspondence from Georgia)

MACON, Sept. 24.—A rising tide of indignation against the disgraceful pardon racket is sweeping over Georgia. The Coweta county grand jury has just recommended that the next session of the general assembly deal with the abuses being practiced. This makes the 36th county in which a grand jury has made formal demand for legislative reform. At the close of his administration last year, Gov. Ed Rivers ordered the release of several hundred criminals, bringing to 1,800 the number that were pardoned and paroled during the four years he was in office. In two previous administrations, Gov. Eugene Talmadge, now serving his third term, set free approximately 3,000. His recent action in granting pardons to some notorious lottery racketeers just as they started to serve their sentences, after the state had spent thousands of dollars and engaged in prolonged litigation to jail them, has accentuated the desperate need for drastic changes in the present system. Many Georgians are determined that this reckless releasing of law violators, who have been duly convicted, shall be stopped.

* * *

Liquor Probe Reveals Alarming Conditions

Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, and a former editor of the Georgia Baptist publication, the *Christian Index*, recently sent a questionnaire concerning the present state liquor law to representative city, state and federal officials. Those who replied included three judges, a chief of police, a U. S. district attorney, a county sheriff, the state commissioner of public safety and the state commissioner of revenue. In a symposium on the answers, which he presented to the Atlanta Baptist pastors' conference, Dr. Newton reported it as the consensus that considerably more liquor is being made, sold and drunk in Georgia than before the repeal of state prohibition. One official complained that there are too many legal loopholes in the law and that too light punishment is inflicted on the violators. The question regarding the effect of drive-ins, juke joints, beer gardens and other similar establishments brought such responses as "the gravest menace we have," "a curse to the country," "cesspools of crime," "dens of immorality." The chief of police declared that many boys and girls attribute their downfall to such places. But so long as they are licensed the police are helpless to close them. All but one of the replies expressed the belief that taxes collected from beer, wine and liquor involve a net

decrease in revenue when the cost of crime and alcoholism has been subtracted.

* * *

Georgia Suffers Epidemic

This summer Georgia suffered the most serious epidemic of infantile paralysis in its history. From June 1 to Sept. 15 a total of 628 cases were reported, which is more than three times as many as in the worst previous year. The opening of public schools was postponed in virtually all communities. Despite the delay and the assurance by health authorities that the danger has passed, hundreds of parents continue to keep their children at home. Even in communities where a quarantine was not imposed the children's departments in the Sunday schools have been virtually deserted for the past three months.

* * *

State Gets Million For 'Defense'

War department contracts granted in Georgia during the past eight months exceed $50,000,000. Most of this has been expended on construction projects at national defense centers. Defense thus becomes the major industry in the state, $50,000,000 being four times the value of the 1939 tobacco crop. Despite this M. D. Collins, state superintendent of schools, declares that Georgia is depending on the federal government to pay the salaries of extra schoolteachers needed because of defense activities. The influx of children into areas connected with army camps has burdened certain schools with a pupil load beyond the capacity of the state or community to finance.

* * *

Vieth Commends Educators

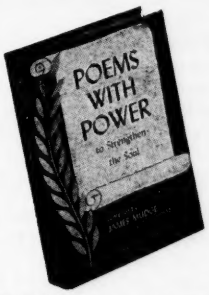
The annual Atlanta institute of religious education, sponsored by the Christian council of the city, was held this month. Among those on the program were Paul Vieth, professor of Christian education at Yale, Mrs. Jeanette Perkins Brown of New York, Edward Grant of Richmond, and Henry Johnson of Emory University, Atlanta. Dr. Vieth declared that despite popular criticism and definite handicaps, an amazingly good educational job has been done by the Christian churches of the United States. He praised the evangelistic success of the Sunday school and insisted that the pastor should be the chief instructor and director in the well organized school.

* * *

Wesleyan Opens Under New Administration

Wesleyan College in Macon, a Methodist institution claiming to be "the oldest chartered college for women in the world," opened its 104th annual session this past week under a new and unique administration. Bishop Arthur Moore is the president and Silas Johnson, formerly superintendent of the Macon district, is executive vice-president. The bishop will continue to perform his ecclesiastical duties and supervise the affairs of the institution through the executive vice-president. The former president, Dice Anderson, is now on the faculty of Mary Washington College, Fredericksburg, Va.

J. Maurice Trimmer.



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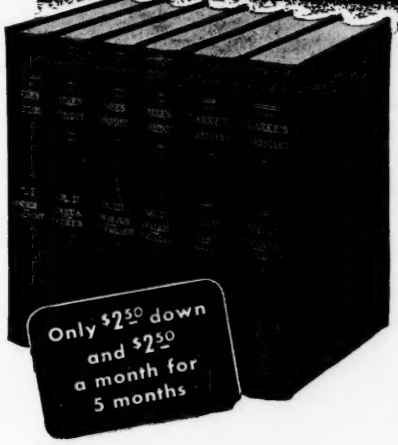

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New Director for Church Schools

Syracuse Council Employs Indianapolis Educator as Full-Time Worker—Seek Balanced Radio Fare

(Correspondence from Central New York)

SYRACUSE, Sept 22.—To direct the religious education of the 2,600 children who are enrolled in weekday schools of religious education, the Syracuse council of churches has employed Miss Elizabeth A. Taft of Indianapolis, who began work on Sept. 15. Miss Taft has had extensive experience in this work in Trenton, N. J., Scranton, Pa., and Indianapolis, and is chairman of the children's advisory section of the International Council of Religious Education. She works under a committee headed by Paul Paine, city librarian, and composed of leading ministers and laymen. Our new state law greatly encourages this type of activity, which in Syracuse follows the curriculum recommended by the state council of religious education. In taking over her new work, Miss Taft announced her intention of raising the standards for religious education teachers as high as those of the public school, to work as closely as possible with the public schools, to diversify teaching methods according to the best educational standards and to use the religious educational function as a means of uniting the churches.

* * *

International Relations Studied at Cornell

The first New York state Institute of International Relations sponsored by the American Friends Service Committee brought together 145 persons at Cornell University. Attendance at public lectures in the evening taxed the capacity of the hall. Under the general theme, "Democracy and Religion Face World Revolution," the institute leaders sought to explore the problems of international relations from points of view ranging from military intervention to religious pacifism. Plans are under way for a 1942 institute and for a midwinter week end institute to be held in Syracuse in February.

* * *

Churches Use Much Radio Time

The radio committee of the Syracuse council of churches, under the able leadership of Calvin M. Thompson, Jr., minister of the Delaware Baptist Church, takes seriously the fact that there is diversity in Protestantism. The council has five half-hour programs a week and attempts to give each of the major points of view within Protestantism a hearing. Sunday morning from 8:05 to 8:30, a "Go to Church" hour is presented. This devotional hour is intended to stimulate an interest in going to church somewhere. Over another station there is a Bible study program called "The Prophets Speak." On Saturday evening "Christians Must Think" is heard. This program deals with the frontiers of Christian thought and action. Usually it is a round table. Still another half hour is devoted to church music, presented by the choirs of various churches. Ministers and their choirs go to the studio. As many as 100 voices have been used in this popular studio service. "The Voice of the Churches," heard on Sunday afternoons, attempts to bring out the great interests of united Protestantism. All types of folk with all types of religious approach and views come to the microphone in these programs during a year. This unity even in diversity is an inspiring fact. Syracuse council of churches feels that it has made a good start in this important field.

* * *

And So Forth

The long pastorate of Darwin F. Pickard, First Presbyterian Church, Watertown, came to a close with the service of Easter Sunday, 1941, having begun in 1903. It was the longest pastorate since the foundation of the church in 1803. Robert Wells Young, who has been the pastor of the First Presbyterian Church, Seneca Falls, N. Y., since 1937, has been called to succeed Dr. Pickard.

Death came during the same week to two honored Baptist pastors, Charles Albert Fulton at the age of 80 and Otis Dyke at the age of 83. These two men had been friends for more than 50 years and for the last few years worshiped and served in the First Baptist Church of Syracuse.

The executive committee of the Syracuse peace council at its first meeting this fall adopted a broad statement of policy under the caption "Our Four Freedoms." They are freedom from war, freedom from ignorance, freedom from want and freedom from persecution. The statement of the committee concludes with an eight-point program of public service, listing the various channels through which its activities reach the community.

A New York State Board for Civilian Public Service, cooperating with the National Service Board for Religious Objectors and the American Friends Service Committee, is functioning successfully from headquarters at 1104 Hills Building, Syracuse, N. Y.

A retreat for the spiritual enrichment of religious, educational and social workers within a radius of 100 miles will be conducted by Kirby Page in Woodlawn Methodist Church, Syracuse, Oct. 17-18.

RAY FREEMAN JENNEY.

Noted Southern Bishop Dies

Warren Akin Candler, noted bishop of the Methodist Church, died in Atlanta, Ga., on Sept. 25 at the age of 84. He was president of Emory University from 1888 to his election to the bishopric of the Southern Methodist Church in 1898. After the removal of the university to Atlanta in 1914, he became its chancellor. The present influence of this leading university is said to be largely due to his connection with it. He was buried in Oxford, Ga. Expressions of sympathy and esteem came from all over the south, and from all faiths. Bishop Candler was one of the most widely known southern churchmen.

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The Graded Hymnals

Negroes Protest Police Shootings

Charge Capital Officials with Lawlessness—Duke's Visit Worries Embassy —Congress Fears Loss of Powers

(Correspondence from Washington)

WASHINGTON, Sept. 24.—Many Washington residents entertain vivid recollections of the race riot of some years back. When its bloody end was reached the casualties were more numerous, eyewitnesses reported, than the newspapers dared to report. Recent events here have aroused fears of a possible repetition of that tragic happening. Police officers, so say spokesmen of the colored race, have been altogether too handy with their shooting irons. A recent Sunday afternoon mass meeting of colored citizens, sponsored by an organization calling itself the "Citizens Committee against Police Brutality," was preceded by a street parade. Banners carried by the marchers announced: "Police are public servants, not oppressors"; "We want no fascist cops," and "Police brutality has got to go." The shooting of a couple of colored men, brothers, by a police officer, ostensibly for resisting arrest, led to the protest meeting.

* * *

Police Chief is Churchman

Reference has been made more than once in this column to Washington's somewhat unusual police superintendent, Major Ernest W. Brown. He retires in October, having reached the age limit. Admiring citizens will tender him a testimonial dinner. Many of those in attendance will be church people. Major Brown, being a men's Bible class president himself, has always shown a marked interest in the work of the churches. Edward J. Kelly, a longtime member of the force, succeeds Major Brown.

* * *

Windsor's Visit Worries Embassy

Social circles here are all agog over the impending visit of the Duke of Windsor and his American-born wife. Twenty years ago the duke, then Prince of Wales, was entertained and feted in Washington as the future king of England. It is as governor of the Bahamas that he returns, a station of much less importance. However, he appears to possess no small amount of social appeal, hence the interest in his forthcoming visit on the part of the society big-wigs. From all reports there seems to be considerable uneasiness felt at the British embassy and rumor has it that there will be a sigh of relief when the duke and his duchess move on to their Canadian ranch.

* * *

Washington a Mecca For Queer Cults

An informing little brochure comes from the pen of Rufus W. Weaver, secretary of the District of Columbia Baptist Convention. According to Dr. Weaver the total membership of all the churches of Washington approximates 270,000. Of this number 80,000 are Catholic and 90,000 are colored, the latter being mostly Baptist and Methodist. Eighty-three denominations are represented. If to this number there were added our numerous cults, religious and semi-religious, there would be a total of more than 200, according to federal factfinders. Thus Washington bids fair to become a rival of Los Angeles in the number of different religious bodies it harbors within its limits.

* * *

Congress Fears to Leave Capital

The tense war situation, which has undoubtedly set nerves on edge throughout the nation, is perhaps even more fully appreciated here in the capital city than elsewhere. Uneasiness prevails, not only in official circles, but among the city's residents generally. What will the papers tell us tomorrow morning? What is going on behind the scenes? Congress had a long siege throughout a summer that ranks with the hottest. Members would dearly love an extended vacation but they do not dare leave their posts. Jealous of their prerogatives they do not know what might happen if they were not on duty.

* * *

And So Forth

American University has just held what it termed an "Institute on World Organization." "It is the first step," so the advance notice reads, "toward establishing a permanent center in Washington for the study and dissemination of the principles and method of world organization." Efforts were made to evaluate the work of the all-but-defunct League of Nations with a view of working out a modus operandi for the future.

The Washington ministerial union, this

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year under the leadership of Howard Stone Anderson, pastor of the First Congregational Church, betakes itself to Frederick, Md., for its annual fall retreat. George D. Heaton of the First Baptist Church of Lynchburg, Va., is to be the speaker.

Not a little anxiety has been felt here over Bishop James E. Freeman's condition. After an operation for appendicitis, this 75-year-old veteran, to the joy of his many friends, seems to be responding well and an early recovery is looked for.

W. S. ABERNETHY.

Brumbaugh Takes Student Post

T. T. Brumbaugh, for 12 years correspondent of The Christian Century in Japan, has accepted a position on the staff of the student Y.M.C.A. at the University of Ohio in Columbus, where he is completing work for his doctor's degree. His plans to return to Japan when opportunity offers are being held in abeyance during the emergency.

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Carolina Sets Up Objectors Camp

Combine Work and Education in Program—Church Council Expands—Army Morals Create Problem

Correspondence from the Carolinas

DAVIDSON, N. C., Sept. 24.—Fifty-two conscientious objectors from various states have opened a Civilian Public Service Camp in Sugar Cove, in the Blue Ridge. Raymond Binford, formerly president of Guilford College (Quaker) for 16 years, with Mrs. Binford, directs the camp, one of 19 in the U. S. Among those present are some with very little education, as well as students or graduates of institutions as widely separated as Yale, Minnesota, Wisconsin, Peabody, Haverford. Fifteen faiths were represented at the opening of camp, including Quaker, Episcopal, Evangelical and Reformed, Methodist, Church of Christ, Baptist, Jewish, Lutheran, Catholic, Church of God, Jehovah's Witnesses and United Brethren. Out of the 168 hours in a week, 40 are allowed for work (on the newly opened Blue Ridge Parkway, or around the camp), 56 for sleep, 10 for meals, 14 for personal care, 8 for projects in and around the camp, leaving 40 hours free. Dr. Binford is organizing a 40-hour club for those who will use that time for study. The plan is to give lessons in languages, geology, biology or other subjects that may be desired. Guilford county neighbors of Dr. Binford have given a store of canned fruits and vegetables. "What we want people to realize," says one lad, "is that we are happy and most people aren't."

* * *

Episcopalian Heads State Council

At the annual meeting of the North Carolina council of churches held in the historic St. Matthew's Episcopal Church in Hillsboro, Sept. 16, progress was reported along various lines. Now that the Presbyterians (U.S.A.) and the Universalists have joined the council, 15 different bodies are represented. Dr. Gwyn for his committee reported an "amazing" interest in the teaching of Bible in public schools. Professional standards are required of the teachers, the state department of public instruction is cooperating with enthusiasm, and more than 40 towns have courses in operation, with many others in prospect. Research is now being done in the field of curriculum. The next expansion of this movement, it is hoped, will be in the rural communities. Efforts are being made to improve the quality of religious radio broadcasts in this state. The council now sponsors a weekly religious news broadcast from WPTF. Bishop E. A. Penick (Episcopalian) was elected president and E. J. Arnold continues as executive secretary.

* * *

Army Maneuvers Improve Health

Army maneuvers will shortly take place in 14,000 square miles of the Carolinas. Among the problems and changes which this will involve are some revisions upward of health standards in the counties affected. Typical is the case of Chatham county (N. C.) which although not in a maneuver area is near enough to feel its pressure. The board of health in this county was recently called on by the state board to pass certain rules and regulations in cooperation with 16 or 17 other counties. Among the ordinances passed in this way were those providing for permits for food-handling establishments or concessions; requirements of permits for trailer camps and for taxicabs; adoption of a standard milk ordinance; and regulations governing carnivals.

* * *

Venereal Disease Rife in Camps

State health officer C. V. Reynolds calls the prevalence of venereal disease among North Carolina army camps "alarming." He recently said that more soldiers contract such diseases in the state capital itself than in any other city in the state except in the immediate vicinity of Fort Bragg. From 15 to 20 per cent of the hospital beds at the fort are occupied by venereal cases, and more man days are lost by the army there for these causes than for any other.

* * *

Silk Workers Unemployed

Ten thousand silk workers in North Carolina are already affected by the stoppage of silk. Normally 30,500 persons are employed in this state by the hosiery industry. As of Sept. 1, 4,300 have lost their jobs outright, 5,000 others are on a part-time basis, and 4.650 others are expected by the employers to lose their jobs before the end of the month.

* * *

Legislature Cuts Funds For Mentally Ill

North Carolina is not the best state in which to be mentally ill. The Charlotte *News* has published a study of statistics about hospitals for the insane. As against the national average per capita expenditure for patients in such places of $269.05, the cost at the leading state institution was $177.23. There is one doctor to every 260 patients, and not one resident dentist with 2,400 patients. As against the American Psychiatric Association's standard of one attendant to every eight patients, Morganton has one to every 33 patients. The State Mental Hygiene Association, alive to these deficiencies, made a request to the legislature at its last session, in behalf of all three state institutions, for 16 additional doctors and staff members, 140 nurses, and three recreational directors. Out of these askings the budget committee approved of two doctors and 30 nurses; but the legislature turned down even these minimum requests.

* * *

And So Forth

Ten years ago Elon College (Congregational-Christian) had fewer than 300 students; at the present time 675 students overflow its campus. A campaign to clear up Elon's $105,000 debt is being energetically pushed by President E. L. Smith.

From Oct. 5-9 at Kinston E. Stanley Jones will lead a preaching mission .... On Oct. 14-16 the annual General Synod of the Bible Presbyterian Church (premillenarian fundamentalist) will be held in Charlotte.

KENNETH J. FOREMAN.

British Aid is Reaching Russia

Air Force Sends Contingent—Fire Defense Reorganized—Church Unity Discussions Revived

(Correspondence from England)

KETTERING, Sept. 15.—The battle in Russia has been so long and is so vast that we despair of finding any way of taking it in. We grow dully accustomed to the reports which are not meant to give us any details, but are enough to deepen our sense of the epic terror and the almost incredible magnitude of the conflict. The German films lifted the curtain a little to show us what the war which they inflict means, but nothing to show what they themselves suffer. It is noteworthy that there is apparently no trace of a fifth column in Russia. Its people are waging for the first time a total defensive war. Those who have been urging the swift dispatch of British forces are glad to learn that a "wing" of the air force is now in action. The President's speech was heard distinctly. The policy he outlined was warmly welcomed.

* * *

The Battle of The Flames

The hard experiences of two years have made it clear that in the attack from the air, fire is the greatest danger of all. During the week end Mr. Morrison announced far-reaching measures to protect this country in what is called the "battle of the flames." The new organization was brought into service on Aug. 16, but no announcement was made, lest the time of readjustment between the former system and the new should tempt the enemy to seize a favorable time for attack. Instead of 1,400 units there will now be 33. They will operate under a new code of discipline, new conditions of service, new terms of remuneration and an entirely new system of control. If any place is attacked under the new system the commander will have under his direct control all the men and all the pumps in the whole of his area. The new national fire service of 250,000 men, the largest in the world, was brought into service within 13 weeks. It is now compulsory for all British subjects to register for fire duty. The government is not deceived by the present lull in the air.

* * *

Important Book on Christian Unity

Nobody knows better than Mr. Hugh Martin the history of the movement in recent years toward unity within the Christian church. He has himself served the cause of reunion with a tireless and courageous fidelity. His volume, *Christian Reunion,* will carry the weight which is given by a knowledge of history and by a deep insight into the true meaning and purpose of this quest for unity. It is published for the religious book club and can be had from the Student Christian Movement Press. "The business of Christian unity requires haste. It calls for action—wise action, but still action, determined and persistent." Mr. Martin advances a reconciling point of view which should be studied carefully. This is not a review, but it may introduce a valuable book.

* * *

Is Britain to Have a Churchless Christianity?

In the *Christian News-Letter* for Sept. 3 T. S. Eliot, dealing with Christian education in Britain, puts a question which he believes should be answered. It is agreed that the goal is a Christian Britain. It is no less agreed that in all schools, except the denominational ones, religious instruction must be confined to what all or nearly all the best recognized Christian groups can accept. But before giving carte blanche to the religious authorities to introduce a new syllabus of religious knowledge, "which, as I take it," he says, "includes something more dogmatic than a knowledge of religious history or of those principles of morals upon which all Christians agree, important as these departments are," it must be considered whether more specific instruction should be given. The danger is that the child may be a "Christian" in the abstract but not a member of a church. A generation of so-called Christians might arise with no particular church connection. Some would indeed welcome this, especially in comparison with things as they are. The "moderate measures" proposed, which are desirable in themselves, will not provide a truly Christian Britain. There might even come a kind of national Christianity, "the vagaries of which would be free from the control of any theological authority."

* * *

Church Unity and Universal Poverty

In the *Friend* of Sept. 12 there is an account by J. S. Hoyland of a conference in the holy island of St. Columba. The conference met to consider anew Columba's venture, the Christianizing of a pagan continent. Their leader was George MacLeod, founder of the Iona Community, which works at the rebuilding of the abbey and the reliving of Columba's ideals in modern Scotland. Together they looked forward to the days of leanness after the war. In slums and housing estates he sees "small Christian groups serving the community by running communal feeding centers and with a radiant and untrammeled group worship springing out of such activity. Here, we come to see, is the root of true church union."

* * *

And So Forth

A strong and representative expression of opinion in favor of union is published in the free church journals today. It bears the signatures of 18 Baptist, 19 Congregational, 34 Methodist, 1 Moravian, and 9 Presbyterian ministers; of prominent Congregational and Methodist laymen; and of J. A. Hutton, editor of the *British Weekly.*

"I do not believe that it will be possible to create a federal Europe immediately after the war. From the chaos of faithlessness and hate, order, trust and sympathy, conditions demanded by every type of federation cannot readily emerge. But the development of small federations may lead eventually, and after a number of decades, to the realization of a federal Europe," said President Benes in *The Nineteenth Century and After.* EDWARD SHILLITO.

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University Notes Semicentennial

Chicago Event Attracts Scholars of World—Hutchins Says University Must Define Ends of Education

(Correspondence from Chicago)

CHICAGO, Sept. 29.—Climaxed by an impressive service of worship on Sunday and a convocation today in the great university chapel, the University of Chicago is bringing to a memorable conclusion its first half-century of service to American life and thought. Scholars came from hundreds of institutions in America and abroad. Exhibits ranged from 5,000,000 chrysanthemums on the Lasker estate to the Del Drago collection of Chinese paintings and the selection of more than 200 books written by graduates and former students of the university. Alumni gathered from everywhere, adding over $500,000 to the $9,000,000 in gifts given by other donors. From its beginning in 1891 the university has followed President Harper's idea: "A college teaches. A university learns."

* * *

Scientists Report Their Findings

During the celebration the university has been learning many things. An Andean heart, larger, doing 20 per cent more work with lower pulse rate and blood with much higher capacity for oxygen is most likely to be the result of a race of aviators, said Dr. Carlos Monge of the University of San Marcos of Lima, Peru. Sulfanilamide has produced amazing changes in onion bulbs of major importance to botanists, said Dr. John M. Beal of the University of Chicago in a symposium on the growth differentiation in plants. The girl of today whose admiration and emulation no longer follows the best housewife of the community but the latest Hollywood star is producing major social changes of far reaching significance, Ernest Burgess of the University of Chicago reported to the clinic on education and environment. Franz Alexander declared in the same symposium that American scientists have led the world in freeing the social sciences from the domination of biology and heredity. Sigmund Freud was "too much of a biologist and not enough of a social scientist," he declared.

* * *

Ours Is 'Grab Bag' Economy

John M. Clark of Columbia University told the economists that we now have a "grab bag" economy in which the government grants special interests what they clamor for. Raleigh W. Stone of the University of Chicago said that the sum total of these demands soon would add up to more than the total national income can meet.

* * *

Calhoun Defends a Traditional Religion

Robert L. Calhoun, professor of historical theology at Yale University, called for a revival of "traditional religion of a rational type" against "a tremendous upsurge of crude fanatical religion" rising in modern "collectivisms of class and nation." Upon nomination by the divinity faculty, he was one of those who received an honorary degree.

* * *

Ambassador Explains China's Modernity

Dr. Hu Shih, Chinese ambassador to the United States, said that the reason Japan had become medieval and China modern in mind and spirit under the same process of westernization was because the process was carried on in Japan under direction and dictation while in China it took place in an atmosphere of freedom. This observation should explode forever the "ax-handle" or instrumental theory that social development comes through the invention of new utensils. Alfred E. Emmerson, University of Chicago zoologist, said that the human race should study the insect world where social integration has progressed far enough for mutual interdependence but not far enough for a destructive competition. Social wars within the same species of insect society are virtually non-existent.

* * *

Main Object of University Defined by Hutchins

President Hutchins told the symposium on ethics, politics and education that the sciences at best might help us to attain our ends if we knew what those ends were. To discern and clarify those ends, he held to be the chief end of the university in our day and our main educational problem. Professor Tawney of London summarized the agreements of this symposium by saying that "social science tends to make man the victim of history." With that he ventured to affirm that they were agreed to disagree.

CHARLES LESLIE VENABLE.

Methodist Youth Hit War Policy

In an open statement to President Roosevelt and all members of Congress, the National Conference of the Methodist Youth Fellowship, representing nearly 2,000,000 youth of that denomination, deplores "the warlike policy of the administration" and call for "the establishment of policies consistent with the world Christian community." The statement, which was adopted at the conference's first meeting in Baldwin, Kan., opposes "the sending of military forces out of this hemisphere either for occupation duty or for actual combat," protests "the present huge expenditures for military purposes," asks Congress to pass "additional precautionary economic legislation that will help avert the depression which may follow the present armament spending program," favors "the withdrawal of the support of the United States from all forms of military and economic aggression," and recommends "that the National Conference of the Methodist Youth Fellowship send 'reconstruction teams' to all war-torn areas." Additional political action recommended by this national organization of 2,000,000 Methodist youth at their Baldwin meeting and contained in the statement to the President and congressmen included: "repeal conscription, and the absolute exemption of absolutist conscientious objectors."

Britain Drafts Women for War

Conscription for Non-combatant Work Instituted—Church Buildings Lose Services—Clothes Rationed

(Correspondence from Scotland)

EDINBURGH, Sept. 1.—The vast majority of women in this country have welcomed the foreshadowing of conscription for national service implied in the compulsory registration which has just come into force. In a war which they clearly recognize as being for the defense of the civilization under which alone life would be tolerable, they wish to support their men folk. As regards danger, they know only too well that in the new type of warfare there is as much danger to those sitting at home as to those in such services as they would be called upon to join. There will be, of course, no question of busy housewives being asked to neglect their families. But there will be fewer left in the "luxury" trades and professions, and none capable of rendering service allowed to live a selfishly idle life. A variety of service is offered to them, from sick-nursing to radiolocation, A.R.P. to clerical tasks or the lighter sides of munitions work. On the more purely civilian side we already have thousands of most capable land-workers, bus and tramcar conductors, station porters and post-women, as well as clerks in banks, in accounting and in legal businesses.

* * *

Church Life Leaves The Churches

To a considerable extent the church building has ceased to be the main center of the church's life. Of course there are the Sunday services of worship, the morning one still well attended, the evening one depleted. But those who used to take part in the weeknight social activities are engaged elsewhere. Many are away in the services. Others are taking part in canteen work, or A.R.P., or home guard training, or first aid, or getting up lectures or entertainments for the troops. What is not always realized is the extent to which the church is behind the more beneficent of these activities. The minister is often at the first aid post, or conducting evening worship at a neighboring canteen, or superintending a church hut. And it is his own church people, whether men in the services or voluntary helpers, who are with him and supporting him. The church's center of activity has changed. It has gone out to be among the people, and its influence is probably more widely felt today than when it was mainly confined within its own four walls.

* * *

Army Approves Church Huts

The army authorities have been showing their appreciation of the service rendered by the church's huts in providing social centers with a spiritual atmosphere for the men in the forces. Requests for more of them have come from many districts in our own country, and a leading general

has just written home in warm appreciation of those in the Middle East and asking that additional huts be opened there. Indeed the very success of this enterprise has become embarrassing to the church. The huts are costly to set up and maintain, and in this period of comparative inaction people's enthusiasm tends to wane and their generosity to dry up. The church's service is so seldom called for in this way that it will be a great pity if it should prove unable to meet the demands made on it. Again and again letters have reached the committee in charge of this work from men who have learned for the first time, from the welcome given them at some far-off hut, what the church stands for. And not a few subscriptions have come from mothers in gratitude for what it had meant to a son abroad.

* * *

Clothes Rationing Has its Points

We have now had nearly two years of food rationing and it seems to have done no one any harm. We may sigh at times for an orange or a few more fresh eggs or a pound of cheese, but actually the health of the people as a whole has been better than in peacetime, and oddly enough this is especially true as regards neurosis. Rationing of clothing has been in force for only three months and 66 coupons have to last for a year; one has to give up 26 coupons when purchasing a suit, 16 for an overcoat, 7 for a pair of shoes, 3 for a pair of socks. There are two obvious results. Those of us who are never really comfortable except in old clothes can feel both fashionable and patriotic while following our natural inclinations. Also, when we have to buy we feel justified in buying clothes of the very best quality, because they have to last until new coupons are available.

* * *

Norse Refugees From Hitler

I think it was an American visitor, Mr. Quentin Reynolds, who described Great Britain the other day as "a kind of Noah's Ark." It certainly does shelter a great variety of those who, but for the refuge it offers, would be overwhelmed by the totalitarian flood. More and more Norwegians have reached our shores. There must be many thousands of them in this country now. Mostly they arrive in the far north, having slipped away under cover of dark and sailed perilously across in every kind of tiny craft. But recently a ship reached a small fishing town on the southeast coast of Scotland and lay to, signaling for permission to enter the harbor. A boat went out to investigate and found it filled with Norwegians.

* * *

Ships Regarded as Lifeline

I spent my fortnight's holiday in a lonely spot in the West Highlands. Every other day we could see in the distance great convoys of ships steaming northwest between us and Ireland or southeast on the homeward voyage. They were the link between our land and the American continent—the lifeline. The wife of the minister of the parish watched the incoming ships with a wistful eye. Her son, an officer in a merchantman which was torpedoed, had reached South America after an incredible 23-day voyage in an open boat, and was now on his way back from New York. Any one of these ships that passed a few miles off might have him on board. (He did reach home just a day after I left.) She is among the millions in this country who are glad that Americans are in Iceland, and to whom it meant much to hear that a prominent American had stated that during the last month no ships had been sunk between Iceland and the U. S. A.

* * *

And So Forth

"He who lives without a bit of folly," said de Rochefoucauld, "is not so wise as he thinks he is." Even wartime has its flippancies, and one anecdote has been enjoyed in Scottish circles. It is said that two Scots met just after escaping from the horrors of Dunkirk. "Have ye heard the news, Donald?" said one. "France has given in." "Ma word! Hector," said the other, "If England collapses too it'll be a lang war."

GEORGE CARSTAIRS.

Hospitals Distrust Religious Workers

There is a deep distrust on the part of hospitals of the contribution which the religious worker has to make, the American Protestant Hospital Association was told recently in Atlantic City. The statement was contained in a report of religious work in Protestant hospitals made by the association's committee to study standards for the work of the chaplain in the general hospital. The report, made by Seward Hiltner, executive secretary of the committee of religion and health of the Federal Council of Churches, was the result of a three-year study by the association's chaplain committee.

Walk to Church and Help Defense

A "walk to church" campaign has been launched in Rochester, N. Y., by the committee for the conservation of gasoline of the defense council of that city.

Protestant Refugee from Spain Dies

Augustin Arenales, one of the outstanding leaders of the Protestant work in Spain, died in Mexico city, Aug. 15. Dr. Arenales first visited Mexico some years ago on a Latin American tour of good will as a fraternal delegate from the Spanish churches. Being an ex-priest and an avowed defender of the republic, he had to flee from his country during the civil war. He sojourned first in Switzerland and then in France and in 1939 he and his wife finally found their way to Mexico.

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Church Relief Pleads for Aid

Bates Declares We Can Save Millions —Miss Lester Sent to London—Nye Repudiates Anti-Semitism

(Correspondence from New York)

NEW YORK, Sept. 29.—Representatives of a score of church relief agencies and committees held a "fellowship luncheon" today at the Town Hall Club under the auspices of the Committee on Foreign Relief Appeal in the Churches. Speakers were M. Searle Bates, missionary to China; Tracy Strong, general secretary of War Prisoners Aid of the Y.M.C.A., Geneva, Switzerland, and N. A. C. Slotemaker de Bruine, former missions consul in the Netherlands Indies and now in charge of the Netherlands ministry of information in New York. Dr. Bates said: "Everyone who comes from Europe or from Asia in these times is stunned by the power, the wealth, the responsibility of America before the world. A comparatively small number of our people, giving a fraction of their surplus, have been able to keep alive in other countries millions who dwell near death. . . . Person after person, through countless millions, has seen in relief work the first meaningful demonstration of disinterested love, a substantial conviction that not all good has departed from the gruesome world, an evidence that the Christian gospel is more than words repeated from a book."

* * *

Strong Says Europe Is in Revolution

Mr. Strong declared: "A revolution seethes through Europe. God's judgments are abroad in the land. Security is gone. Scarcity rules. Tragedy is so common and universal that men no longer talk about their own misfortunes. Millions of wanderers seek a refuge. The destiny of many families is the refugee camp. Sleeping on burlap-covered straw mattresses, laid out on double deckers, with no privacy, parents struggle to preserve the decencies of home life. This is the Europe which offers the Christian churches of America the privilege to enter into its struggle with understanding, sympathy and sacrificial giving. Christian fellowship has not been broken between the continents or between warring nations. To be members of God's household means that we must join with those who suffer."

* * *

Muriel Lester Sent To England

According to John Nevin Sayre, William Paton, associate secretary of the provisional committee of the World Council of Churches, has cabled that Miss Muriel Lester is to be sent from Trinidad, where she was interned on her way to the United States, to London. Mr. Sayre said: "It seems probable that the British government, after returning her to England, will, as long as it chooses, shut her out from carrying on her vocation as an international ambassador of that full gospel of Christ which does not halt at a national frontier. On the other hand, the British government leaves the door wide open for Maude Royden, who has conspicuously renounced her pacifism, to come to this country in October. The door will be open for other such speakers. How far can the churches in America and Britain accept such censored arrangements? How far can they cooperate with them without thereby lowering their own flag of universal Christianity?"

* * *

Clergy Ask War Declaration

An immediate declaration of war against Germany is being requested by a new committee known as the "Associated Leagues for a Declared War." The league claims to have organizations in 223 cities and towns in 37 states. Among the 75 leading Americans who are members of the national committee, the following clergymen are included: Bishop James Cannon, Jr., Richmond, Va., C. Leslie Glenn, Washington, D. C., J. A. McCallum, Philadelphia, and George Stewart, Stamford, Conn.

* * *

Charges British Propaganda Talks Us Into War

On the other side, John T. Flynn of the America First Committee, last week insisted that the United States was being urged to fight "not her own battle, but England's. Yet we are such dupes that we allow British statesmen and propagandists to tell us she is fighting ours. Is any material or spiritual thing of ours here in America involved to such a point that you are willing to raise vast armies, send them throughout the world and cripple your whole economic and social system for years in the effort?"

* * *

Senator Nye Repudiates Anti-Semitic Aims

In a speech before an America First Committee rally last Monday, Senator Nye told the audience of over 2,500 which packed the Academy of Music in Brooklyn, and 2,500 more outside, that the smearing of the non-interventionists with the anti-Semitic stick was "about the meanest, smallest, rat-like thing" he had ever experienced in his long contact with American politics. He disclaimed any taint of anti-Semitism in either Burton K. Wheeler or Charles A. Lindbergh. Other speakers were Father James M. Gillis of the *Catholic World* and Gideon Olson, pastor of Bethlehem Lutheran Church, Brooklyn.

* * *

Urge Freedom Of Discussion

More than 90 prominent Americans joined last week in a statement urging the "widest possible public debate" on national policy. Persons with such opposing viewpoints as Mrs. Franklin D. Roosevelt and Hugh S. Johnson, William Green and Philip Murray, Wendell Willkie and Alfred M. Landon, John Haynes Holmes and Bishop H. W. Hobson, James Rowland Angell and Henry Noble MacCracken, Dorothy Thompson and Dorothy Dunbar Bromley, Norman Thomas and Ernest Weir were among the prominent citizens who signed the statement, which was issued under the auspices of the National Conference of Christians and Jews.

* * *

Lutherans Start Work Camp

Towners work camp, about 50 miles north of Manhattan, under the leadership of Paul J. Kirsch and a representative committee of Lutheran youth leaders, closed recently after a very successful season. The group maintained a cooperative self-supporting Christian community for week-end and two-week periods dedicating the whole of life to labor, worship and study. A total of 103 workers was enrolled; 94 for week ends and 8 for the two-week period.

* * *

And So Forth

Stating that "only food supplies from the outside world can save them," 2,000,000 children face starvation in Greece this winter, according to Laird Archer of the Near East Foundation who has just returned from Athens.

Twenty-five American women missionaries of the Episcopal Church, evacuated from Japan and China against their will, met last week to discuss "method of adapting themselves to community life in this country for the duration of the war." Many of their husbands are still in service in the Far East but the passports of these women were canceled by the state department.

J. HENRY CARPENTER.

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Pittsburgh Bans Its Smoke Pall

Takes Measures to Clear Sky—Weekday Schools Get Off to Good Start—Universities Stage Revival

(Correspondence from Pittsburgh)

PITTSBURGH, Sept. 27.—Maligned for years as "the smoky city," our town is actually out to banish smoke. Prof. Sumner B. Ely, retired "Tech" professor and consulting engineer, has been named by Mayor Scully to head enforcement. Following the example of St. Louis, stokers and treated coal will be demanded here. Factories and railroads must meet requirements this fall while homes may wait until next year. Many public-spirited citizens are installing stokers immediately. We have rolled up our sleeves and smoke must go. Churches are leading the way by hurrying to meet the demands. Imagine a smokeless Pittsburgh! It will soon be a reality.

* * *

Weekday Training Popular

Since this city was among the first to place religion among the subjects of primary importance, people from all over the United States watch our progress. While the statistics to prove it are not yet ready, the plan is growing in general favor in our city. At the religious service opening the fall's activity in our section of the city, the chapel of the great East Liberty Presbyterian Church was filled with fine boys and girls of high school age. In our part of town we centralize all students in one church. The faculty is well trained and the work done is on a high standard.

* * *

Religion Has Revival In Universities

Scholarly, direct, rugged, William R. Farmer, a great preacher who has retired from the faculty of the Western Theological Seminary, is drawing large afternoon crowds to the Heinz Chapel on the campus of the University of Pittsburgh. Not only students, but business men and townspeople sit under his preaching. The plum-gowned university choir is impressive and attractive. At "Pitt" a religious retreat was held at the opening of the school year. At "Tech" leading members of the faculty sat down at banquets for the freshmen and, in another hall, freshmen girls. Two pastors spoke about religion in college life. This frankness in bringing Christianity to the attention of incoming students is remarkable. It was not always thus.

* * *

Religious Education Receives Boost

Its ancient name aside, the Allegheny County Sabbath School Association is one of the strongest in the entire world. The fall convention jammed one of our biggest churches. Roy D. Boaz, the new secretary, added new life and direction. Among others present were: President A. W. Beaven of Colgate-Rochester Seminary and Lee Gable, secretary of our state association of religious education. All over the county, weekday training schools for teachers are being held with large attendance.

* * *

Churches Note Anniversaries

This seems to be the week for important anniversaries. The Reformed Presbyterian of New Alexandria commemorates 125 years of continuous service. In that time only 13 ministers have served the congregation. St. Paul's Lutheran marks its 75th year and Gustavus Adolphus Swedish Lutheran Church its 69th. Emigrants from Sweden organized this congregation. Bellevue's oldest church, Methodist, is celebrating its 75th anniversary. The Highland Presbyterian is celebrating 50 years of fine service and Brimstone Corner Methodist Church, downtown landmark, celebrates 153 years of fruitful activity.

* * *

And So Forth

John P. Stump is the new pastor at St. James Evangelical Lutheran, Emsworth.

Downtown Y.M.C.A. discusses "Christian Problems" in its fellowship discussion group which meets weekly.

Better church attendance is a Pittsburgh phenomenon this fall. Men differ as to the causes but agree as to the fact in this city.

JOHN RAY EWERS.

New York Council Asks No Baseball on Yom Kippur

The rest of the country was given surprising evidence of the strength of the Jewish community in New York city when the city council of that city unanimously voted to ask the baseball authorities to postpone the opening of the world's series between the New York Yankees and the National League champions until Oct. 2. Oct. 1, date set for the series to open, is Yom Kippur.

Seminary Head Favors Neutrality Repeal

A statement favoring repeal of the neutrality act was made by John R. Sampey, president of the Southern Baptist Theological Seminary.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Hold Back the Dawn (Par.) Walter Abel, Chas. Boyer, Olivia DeHaviland	*Drama.* Wastrel refugee, awaiting quota in sordid border town, weds unsophisticated American teacher in plot to speed entry. Her sincerity sets new forces to work in his nature.	Events of story have highly improbable air, and too much is attempted. But sincerity of performance at times makes you almost believe in it, and interesting method of telling creates suspense. *Fair adult entertainment.* **M**
†The Little Foxes (RKO) Patricia Collinge, R. Carlson, Bette Davis, H. Marshall, Teresa Wright	*Drama* of greed and ruthlessness as revealed in activities of an unscrupulous family as they plot to fleece others even as they prey upon each other.	One of the most mature, effective movies of the year, with none of the significance of the play's portrayal of a certain type of evil lost in the screening. Performances are excellent; all features combine to produce an *outstanding film.* **M, Y**
Father Takes a Wife (RKO) John Howard, A. Menjou, Gloria Swanson, Florence Rice	*Comedy.* Widowed shipowner's marriage to actress launches hilarious situations in which his conventional son and the latter's wife assume usual parental role.	A sprightly comedy which does not have to depend on risque situations for its laughs. *Amusing.* **M, Y**
Parachute Battalion (RKO) Harry Carey, Buddy Ebson, E. O'Brien, R. Preston	*Drama* about individual reactions of four boys training for army's parachute troops, with information about that training included.	Portion showing training of these troops is interesting, informative, designed to attract recruits. Story, however, is *confused, sentimental, adolescent.*
Sun Valley Serenade (Fox) Sonja Henie, Glenn Miller and orchestra, John Payne	*Comedy,* with music. Breathless skiing, a ballet on skates, a popular swing band and its adopted refugee who turns out to be a persistent young lady.	Presentation of musical portions more effective than is usually the case when bands are used in films. Beauty of setting and of skiing and skating sequences compensate for lack of story. *Pleasant.* . . . **M, Y**
Weekend in Havana (Fox) Alice Faye, C. Miranda, John Payne, Cesar Romero	*Romance,* with music. Shopgirl, given elaborate trip by steamship company when accident spoils her vacation, has gorgeous time in Havana.	Another in series of extravaganzas set in glamorous "vacation spots." Like the others, this is highly improbable, empty, artificial, with the colorful background all that remains at the end. *Cinderella in technicolor.*

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Tanks a Million, There's Magic in Music.

For Mature Audience: Blood and Sand, Blossoms in the Dust, Citizen Kane, The Devil and Miss Jones, The Fight for Life, Ku Kan, Major Barbara, Meet John Doe, Missing Ten Days, Penny Serenade, Shining Victory, The Stars Look Down.

New Macmillan Books

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By ELEANOR A. KING

Bring the Lilies of the Field and the Rose of Sharon into flower indoors in time for Christmas! Fall is the time for planting Bible trees and bulbs, and many Bible plants will thrive on the window sill all winter. Plants play a deep and significant rôle in the Bible; they are the symbols through which spiritual ideas are presented. Grown as reminders of special passages in the Scriptures, Bible plants, such as anemones, narcissi, hyacinths, grape vines, figs, olives, pomegranates and holy thistles, create a special atmosphere and lead to ever-fresh and inspiring discoveries in Bible reading. This interesting and unusual book contains garden plans and growing directions, ideas for flower arrangements, and a new and fascinating approach to Bible study. Illustrated. $2.00

WHO IS MY PATIENT?

By RUSSELL L. DICKS

Many patients, without a regular church affiliation, are admitted to our general and denominational hospitals who yearn for the consolation which religion has to offer. This book provides basic information for meeting such situations effectively, both in the hospital and in the home. WHO IS MY PATIENT? first discusses the close relationship of physical and spiritual problems, outlines the religious needs of the average patient, and gives ways in which the nurse may offer intelligent and effective help. From his extensive experience as chaplain in several leading hospitals, the author offers a wealth of useful information here and practical methods with helpful illustrations. (Prob. price) $1.50

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By HENRY N. WIEMAN

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